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NDIA AND JAPAN

RIENDS OF FOURTEEN CENTURIES

CHAMAN LAL

I cannot but bring to your mind those days when the whole of Eastern Asia from Burma to Japan was united with India in the closest tie of friendship.

—TAGORE

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P. O. SADHU ASHRAM
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To

The known and unknown Pioneers who carried the torch of religion, culture and goodwill to the EAST braving the snow-clad peaks of the Himalaya and the stormy seas.

In what remote age,
You and I have mingled at this pla
Our words and speech have tied their kn
And our life has touched your life.

Rabindranath Ta

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.FOREWORD

Bhiku Chaman Lal has asked me to contribute a brief foreword to this book. I hesitated to do so because I have been unable to read it and because of other preoccupations. But he has given me some idea of the book and shown me some parts of it in manuscript. Because I am greatly interested in this new era of the development of closer co-operation between my country and the other countries of Asia. I gladly welcome this book which is meant to serve this purpose.

The story of these old contacts between Asian countries has been a fascinating and absorbing one for me. Those contacts were essentially in the commerce of thought and ideas, the great message of the Buddha, and of art and culture. This commerce has not been a one way traffic. Each country has had to give as well as to receive.

The countries of Asia represent great civilisations with their own special outlook and message and yet there are so many common links between them, coming down from past ages, that a certain sense of unity is present in spite of the rich diversity that we find in this great continent.

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It is well, therefore, that this sense of unity is emphasised, leading to greater friendship and co-operation. In the troubled world today, which is so full of tumult and conflicts, every effort to bring about greater understanding and mutual respect is to be welcomed.

Jawaharlal Nehru

New Delhi,
17th February, 1959.

MOTHER OF US ALL

INDIA was the motherland of our race, and Sanskrit the mother of Europe's languages, she was the mother of our philosophy; mother, through the Arabs of much of our mathematics; mother, through the Buddha of the ideals embodied in Christianity; mother, through the village community and democracy.

MOTHER-INDIA is in many ways THE MOTHER OF US ALL.

WILL DURANT

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Good - Wishes

(H. E. THE AMBASSADOR OF JAPAN IN INDIA)

The cultural contact between India and Japan in the remote ancient times seems to have been far more intimate and variant than usually imagined, despite the enormous distance by land and sea which had to be covered by foot, horseback or primitive sailing boat. The human propensity to migrate or to seek another land might have been motivated by various causes, but its unfailing result was always the contact of different cultures, sometimes bringing about armed conflicts, sometimes ushering in peaceful cultural synthesis which promised onward march of human civilisation. The Indian influence towards ancient Japan belongs happily to the latter case. Japan absorbed from India, either directly or indirectly, the Buddhistic religion together with various kinds of arts including picture, statue, musical instruments and so forth. Some of those specimens have been preserved intact in Japan up to this day, while they are now extinct in their original home India.

Reverend Chamanlal stayed many years in Japan, and made a very interesting study of those things and others. He is an author of a few books on Japan already, and now, he succeeded in compiling the results of this study about the above-referred topics into a book-form with many beautiful illustrations which speak for themselves. Just by glancing over those illustrations, the reader will become convinced of happy cultural relationship of the two nations from the ancient age, and he may

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also find, I hope, that Japan has not only kept the Indian heritage as a treasure, but has developed it in her own ways.

This book, coming out at the most opportune moment when the cordial relationship of the two nations has never been surpassed, is destined to serve in promoting further understanding and collaboration of India and Japan. So, my heartiest thanks as well as congratulations to the author!

The Japanese Embassy, New Delhi,
January 27th, 1959.

SHIROSHI NASU

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PREFACE

DEAR READER,

In this age of diplomacy there are all kinds of friends, friends of convenience, business friends and even cut-throat friends but India and Japan have been true friends for at least fourteen centuries, ever since Buddhism was introduced to Japan. There is a school of thought which regards this friendship as much older. This school is of the view that Hindu gods like Brahma, Vishnu, Vrah, Siva, Indra, Saraswati, Prithvi, Vayu, Soma, Surya and Agni reached Japan before Buddhism. Another school of scholars which includes the famous Professor Okakura thinks that Buddhist and Hindu gods were merged in China and Japan and that the Hindu doctrines of Yoga have dominated Buddhist teachings since the time of Nagarjuna. You will read of the heroic adventures of a long line of teachers from India who introduced Yoga in China and Japan.

India The Mother

There is in Japan an interesting story about the mixture of races in old Loyang (China). It tells of three travellers meeting there. One was Chinese, another came from India, and the third from Japan. The Chinese said: "We three are like a fan, of which China is the paper, India the radiating stick, and our Japanese guest the pivot by which we open and shut the fan".

India is reputed to be the land of 300 million gods, but Japan has more gods and more temples. Among the latter, there are some which enshrine a few thousand gods each, and the origin of almost every god, Buddhist or Shinto, can be traced to Hinustan. Every single Hindu god from Brahma the Creator to Yama the God of death, every single Hindu goddess and all incarnations recorded in Hindu literature are enshrined in the temples of Japan.

An old Japanese scholar, Ringtaro Nagasawa, whom I met in Japan ten years ago, told me that Brahmano-kyo was the original and first religion of Japan and that long before the Japanese became converts to Buddhism they were worshipping Brahman gods who came to them through China and Korea. This is confirmed by the

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similarities between the mythologies of India on the one hand and those of China and Korea on the other. The chapter on unique similarities between Hindu and Shinto philosophies may help the reader to form his own opinion. The Japanese observe most of the Hindu customs and festivals like SHRADH and ancestor worship.

Shintoism is the Japanese version of Hinduism. Shinto philosophy is similar to Hindu philosophy. The main pillars of Shintoism are sanctity of the family system, worship of ancestors, transmigration of the soul, immortality and oneness of God and man.

Child of Sanskrit

India has not only influenced the civilisations of China and Japan by introducing Buddhism, but she also helped to provide Japan with a simpler system of writing for the masses—Kathakana. The inventor was Bodhisena Bharadwaj, who was invited to Nara, the capital of Japan in 736 A.D., and honoured by Emperor Shomu. Readers will find his life story and picture (from a 1200 year old painting preserved in National Treasure Hall at Nara) in the pages of this book.

India Their Heaven

My countrymen will feel highly flattered to know that in ancient Japan India was known as Heaven (Tenjiku in Japanese) and a village was given the same name because a shipwrecked south Indian landed there in the eighth century and introduced cotton and weaving in Japan. The grateful Japanese raised a shrine in his honour and installed his image in it. A copy of the sketch of this Indian Pioneer is reproduced in the picture pages. You can see that he is wearing a Dhoti and an angavastram and carries a stick. He looks like Krishna Menon in a previous incarnation. The Pioneer's Indian name is not recorded but he was named Shibata and the temple is known as Shibata temple and the village known as the village of heaven—Tenjiku mura because a visitor from Heaven (India) landed there. Such was the veneration for India in far away Japan, all due to India's greatness in religion and culture.

"It is stated that in the month of July, 799 A.D. a 20 year old youth arrived in Japan. His boat went aground at the mouth of river Yabazu in the province of Mikawa. He was clad scantily in a Dhoti and a scarf hanging from his shoulder. He was 5 ft. 5 inches

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tall. He carried a one-stringed musical instrument. He could not speak a word of Japanese. When he picked up Japanese language *it was found that he was from India.*

Introduced Cotton

"Among the personal effects he had saved from his wreck were some seeds of cotton, from which the first cotton ever produced in Japan was obtained. Then cotton was soon introduced to several provinces.

"The Indian visitor lived first in the Kawaraji temple over the beach, where he got stranded, but later he was removed to the Kokubuji temple in another province.

"The village where he landed was named after India "Heaven"—Tenjiku in Japanese".*

India In Folk Songs

If you want to know how much the common people of Japan love India you have to read the closing address of Yasaburo Shimonaka, Representative of the National Congregation to welcome Dr. Rajendra Prasad, President of the Republic of India in Tokyo. He said:—

"You will be interested to know that, before the Western civilization was introduced in this country, the people of Japan cherished in their hearts a profound admiration for India as land of Buddha. This fact may be accounted for by an old folk song sung from time unknown.

It says:

"Let's dance during the Buddhist Festival; (Buddha-Jayanti)
Let's have rest when Nirvana comes;
And let's offer flowers on April 8th".

Another old folk song which represents the Japanese people's adoration for India is still popularly sung here. It runs:

"India, being a country we venerate;
For patterns of our new kimono
Indian designs we should put
At its upper part on the shoulder;
And designs of romantic cloud
Around the waist line; and on our skirt
Those of the beautiful scenery of the Lake Biwa".

*We Japanese.

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"You will thus find Indian way of thinking and veneration for India have taken root in the conventional life of the Japanese people through the great influence of Buddhism, more especially so in their customs and modes of life.

"With your Excellency's gracious visit to our country this time, we are delighted to say that our nation's adoration for India, as well as our deep respect for your country, have now been renewed and made all the more great. This fact may well be exemplified by the fact that we were very deeply inspired by what you have said in the speech you just graciously delivered to us.

"In conclusion, I wish to express my firm conviction that your lofty personality, as well as your sincerity, which you have worthily inherited as successor to Mahatma Gandhi, have moved the people of Japan a great deal, and thus the bond of friendship between India and Japan will be strengthened more than ever and the relations between our two nations in the fields of culture, economics and trade will be made closer than ever".

Grateful Japanese

Similar sentiments of profound love and gratitude were expressed by Rev. R. Nakayama in an address presented to our Rashtrapati, at the airport. He said:

"Your Country has incorporated the Dharma Chakra of King Asoka into the national flag of the Republic of India, and has decreed the use of the Lion Capital of Asoka's pillar as the national emblem. A standing stone statue of the Buddha was solemnly installed on the occasion of the inauguration ceremony of the President of India so as to protect the seat of the President.

"The Five Precepts instituted by the Buddha were, at the instance of the Republic of India, spread to the world in their original wording "Pancha-Sila" as the principles of international peace. The recent celebrations of the 2500th anniversary of the Mahaparinirvana of the Buddha was sponsored by the Government in a grand manner throughout India with the participation of a large number of pilgrims from various countries of the world.

"The teachings of the Buddha and the exhortations of King Asoka are the only light that can end the confusion and conflicts of the present age.

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"It is difficult to measure how much our fellow people are moved by the honoured visit of the Indian President because they have been brought up in the Buddhist faith for the last fourteen centuries and are now looking forward to believe in Buddhism for ever. The Buddhists of Japan hereby offer their heartfelt thanks to Your Excellency and pray the Buddha for Your Excellency's long life.

"*The Light of the Buddha ever adds to its brightness;*
The Wheel of the Dharma ever keeps its rotation".

These are the true sentiments of the people of Japan towards India. The press of no other country is so unanimously and wholeheartedly pro-Indian as the press in Japan.

India's Existence Precious

The leading newspapers (in English) the "Mainichi," the "Asahi," the "Japan Times" and "Japan News" (Yomiuri) brought out special supplements to welcome our three distinguished leaders. The "Japan News" (in its leading article) said:

"India's existence in a world where two vast opposing forces sit glaring at each other and even exchanging shots from time to time is a precious thing.

"This is because India's leaders really live up to their policy of non-violence and are therefore able to act as a third party in exerting a favourable influence over the international situation.

"His (the Indian President's) principle, briefly, is that one should suffer pain oneself, rather than give pain to others. How appropriate his visit is at the present time—when a touch of this philosophy would work wonders with Japan's tense political struggle and such things as the bitter battle in the educational world".

Ever-Lasting Friendship

There is a great undercurrent in Japan—a peoples' movement—which is bringing pressure on its leaders and the government that they should line up with the neutral policy of keeping out of the next war which is coming in 1961. India and Japan will be better friends in years to come if, as I hope and wish, Japan can keep out of the coming war.

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The "Tribune" truly voiced the feelings of our two nations and I find no better words to conclude this introduction. It said:—

"PRESIDENT RAJENDRA PRASAD'S VISIT HAS ESTABLISHED THAT THE PEOPLES OF JAPAN AND INDIA SHARE THE SAME FEELINGS, HOPES AND ASPIRATIONS IN POLITICAL, RELIGIOUS AND CULTURAL FIELD. THIS IS A HAPPY INDICATION FOR THE FUTURE. IN THE CIRCUMSTANCES THEIR FRIENDSHIP WILL NOT ONLY BE EVERLASTING BUT BOTH WILL JOINTLY TRY TO CREATE A NEW WORLD BASED ON THE MESSAGE DELIVERED BY BUDDHA AT THE DAWN OF CIVILISATION AND BY GANDHI IN THE 20TH CENTURY."

26th January, 1959. CHAMAN LAL

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Thanks

My cordial thanks are due to all those patrons and friends who made it possible for me to present this preliminary survey on the fourteen hundred-year old friendship between India and Japan. I am specially grateful to our historian Rashtrapati ji, the beloved Prime Minister of India and His Excellency Shiroshi Nasu, the Buddhist Ambassador of Japan in India, but for whose co-operation and kindness it would have been impossible to produce this beautiful book.

My grateful thanks are due to the learned scholars of Japan whose valuable contributions on Indo-Japanese friendship are the very soul of this publication. Poet Tagore's tribute to Japan (paid more than forty years ago in a speech) and the late professor K. Okakura's article on the Unity of Asia are immortal records of Indo-Japanese relations during the last fourteen hundred years.

Doctor Suzuki is the greatest sage-scholar of modern Japan, Doctor Nakamura and other contributors are leading scholars and well-known lovers of India. The late Sri Deshpande was secretary of the India Independence League of Japan. I am happy to be able to present their learned contributions on the unity of thought between India and Japan.

I deem it my duty to express my sincere gratitude to:

1. His Excellency the Ambassador of India in Japan, our Consul at Kobe and their hospitable staff (for their generous co-operation and valuable help in research).

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2. The Cultural Relations Bureau of the Foreign Office of Japan.

3. The International Cultural Relations Society of Japan (K.B.S.) and its very helpful Secretary-General Mr. Yonezawa (to whom I am highly indebted for the greatest contribution in my research).

4. The Japan Buddhist Association, Tokyo and Kyoto.

5. The leading newspapers of Japan—The Tokyo Nichi Nichi, The Asahi, The Japan Times and The Japan News.

6. More than a dozen photograpers and photo-agencies for the excellent and some very rare photographs of gods, whose copyright vests with the K.B.S. Individual acknowledgements will be made in the second edition.

In this materialistic age we have no better friends than the people of Japan, China and the various Buddha-Lands in South-East Asia, who regard India as their "spiritual mother".

With love, co-operation and mutual respect we can revive the glory of Asia—motherland of all the great teachers of the world.

The message of the Buddha alone MAY yet save the world from the great tragedy of modern science, though it seems rather too late.

20*th February*, 1959

CHAMAN LAL

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INDRA—THE KING OF HEAVEN

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SHRIMATI INDIRA GANDHI LOVES KIMONO

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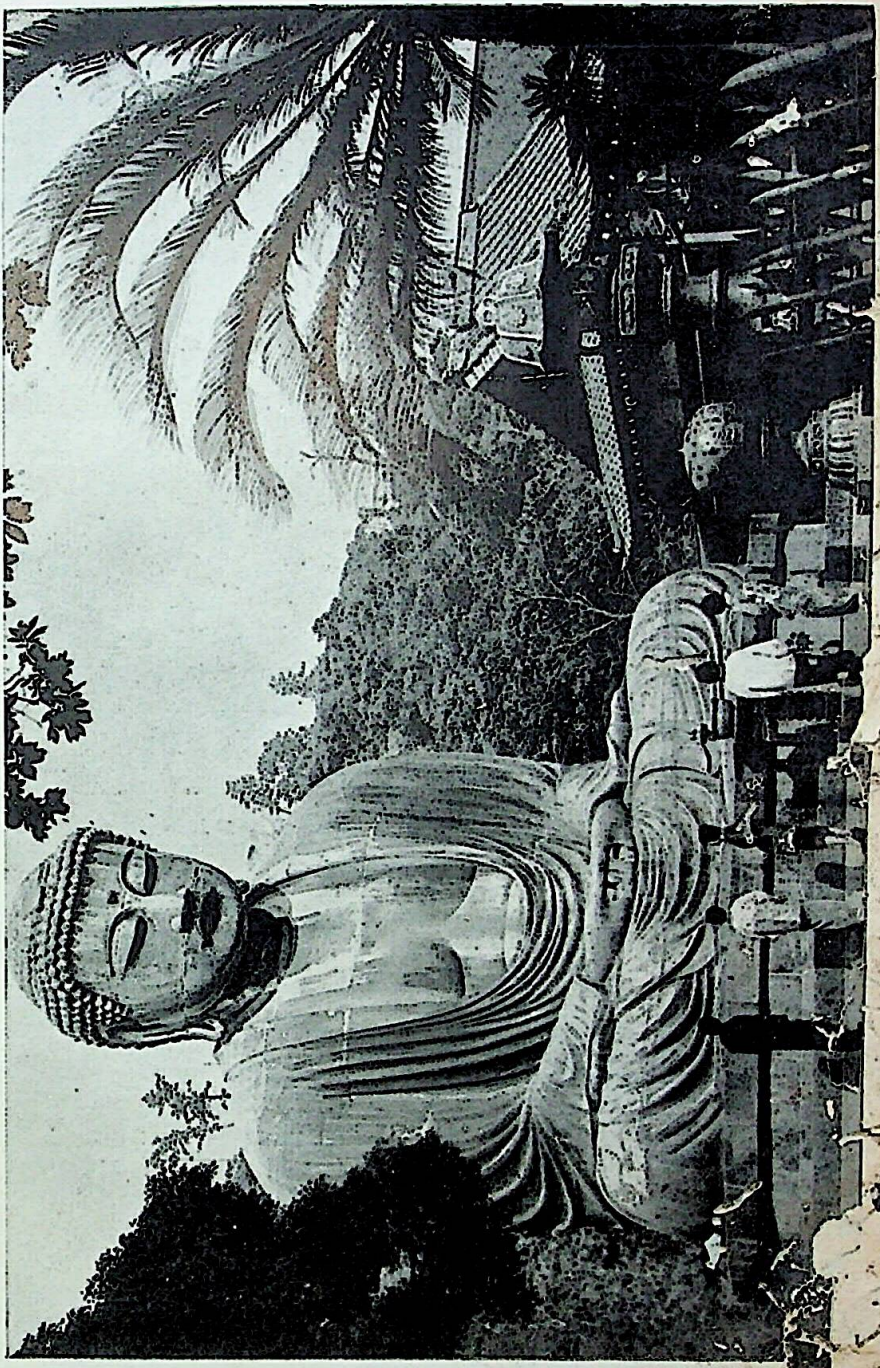

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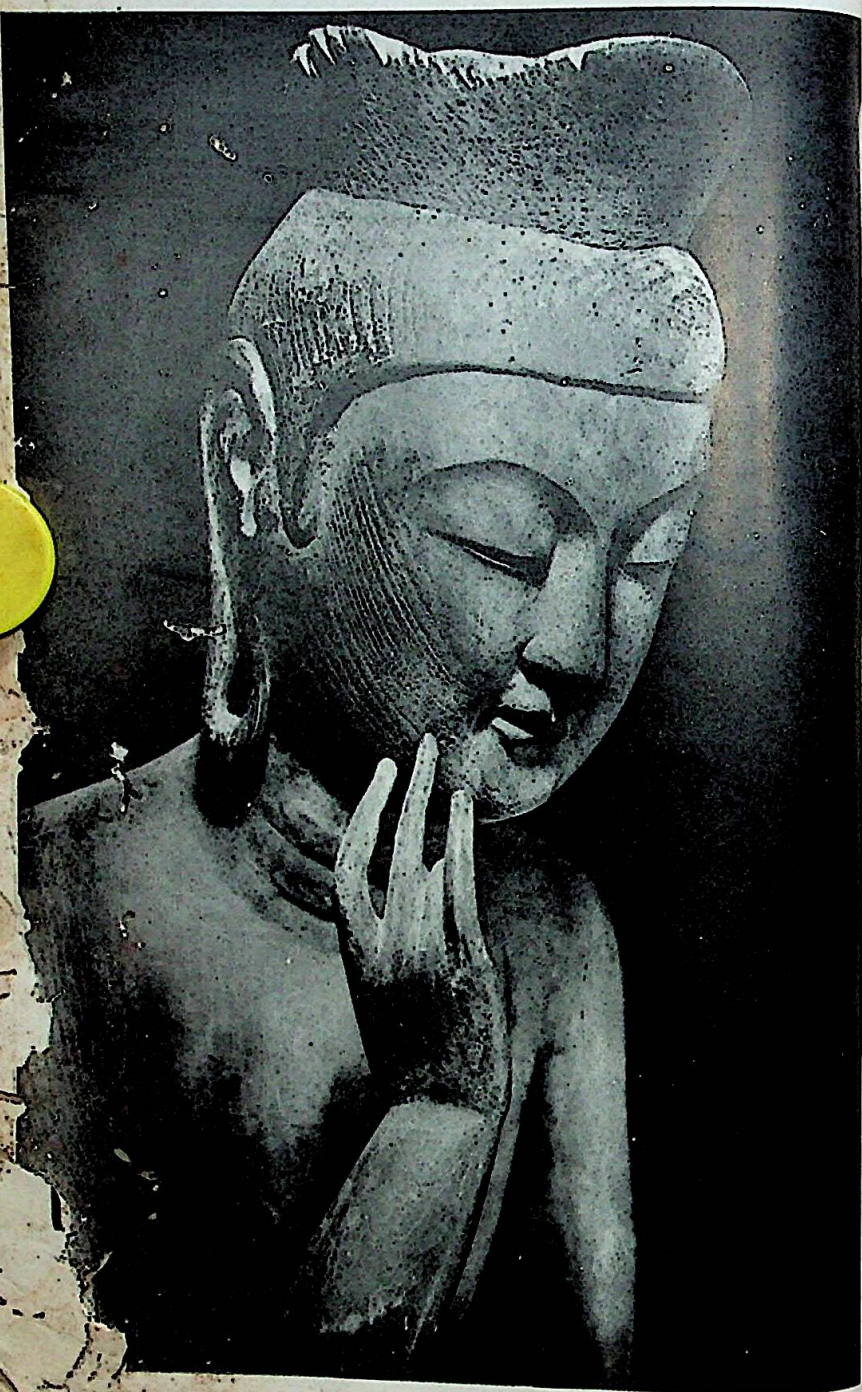
MAITREYA—THE COMING BUDDHA



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BUDDHA'S FIRST IMAGE IS IN JAPAN

Made by Vishwakarma 2545 Years Ago in India

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ARYA—AVALOKITESVARA

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SURYA (SUN)

SOMA (MOON)

BRAHMA

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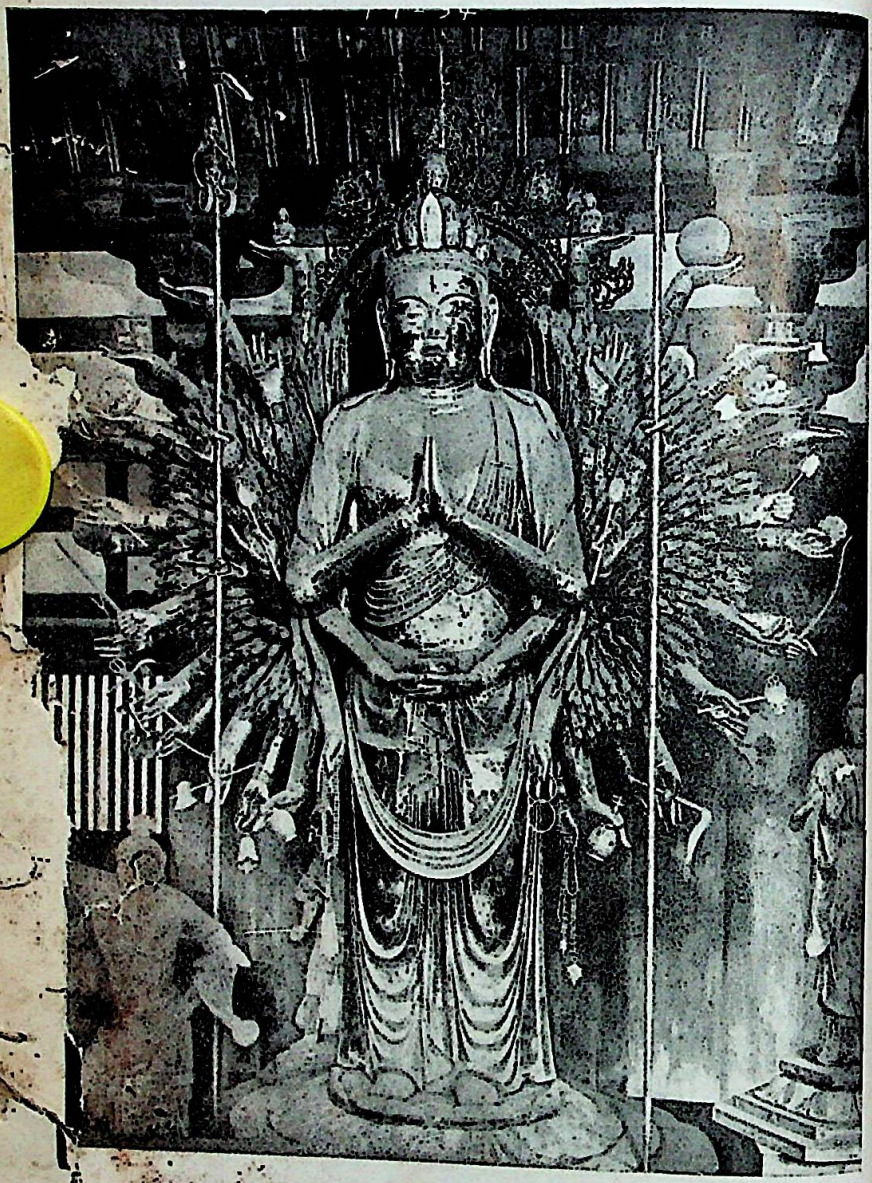
SAHSARA-BAHU DEVA



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KRISHNA PLAYING FLUTE AT NARA

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YAMARAJ—MOST DREADED GOD IN JAPAN

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SARASWATI—GODDESS OF LEARNING AND LOVE

GODDESS ON THE LION

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KUVERA

VAYU

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KARTEKYA

AGNI (FIRE)

VISHNU'S VARAH AVATARA

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VAYU

KUVERA

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GANESH IS ALWAYS IN COUPLE

SIVA–THE DESTROYER

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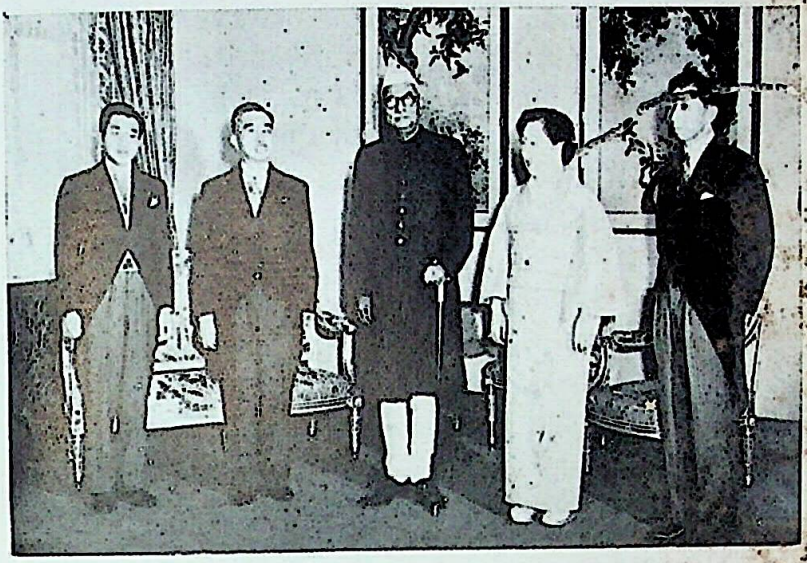
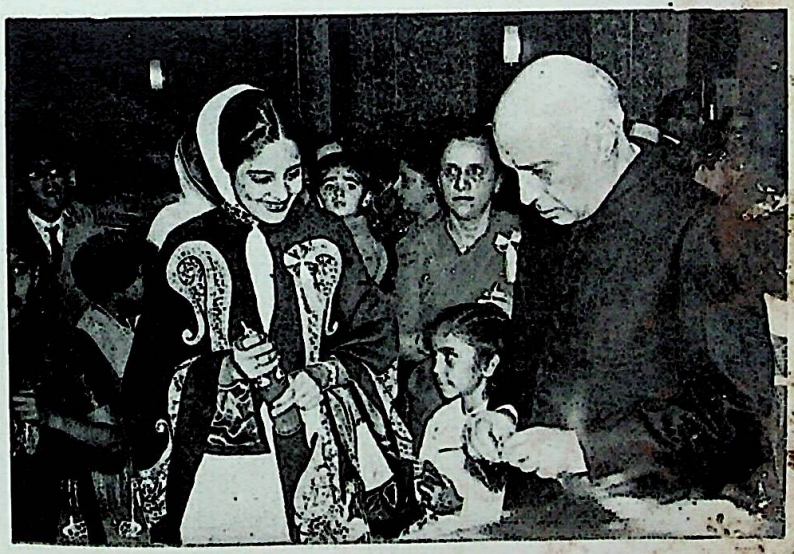
PRESIDENT WITH THE IMPERIAL FAMILY



NEHRU AMONG ADMIRERS



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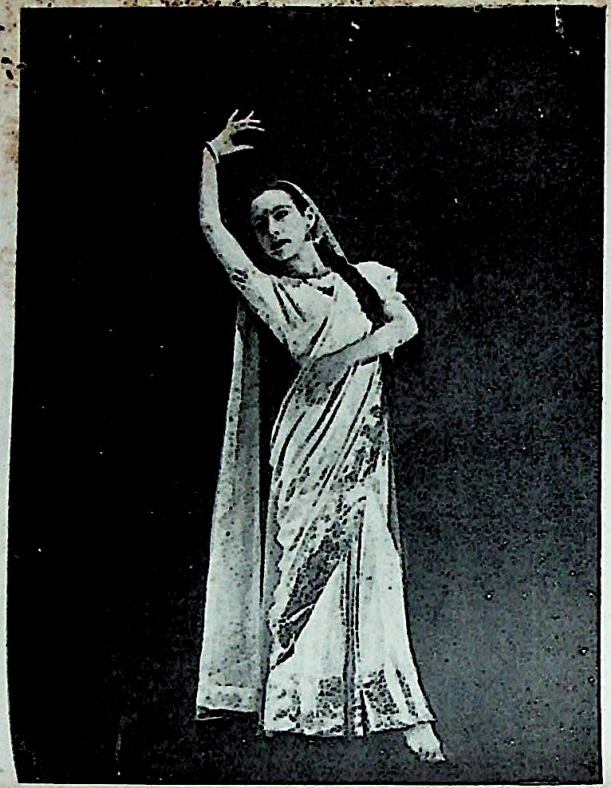
TWO GRACEFUL JAPANESE DANCERS



JAPANESE WOMEN PERFORM ANCIENT RELIGIOUS DANCES

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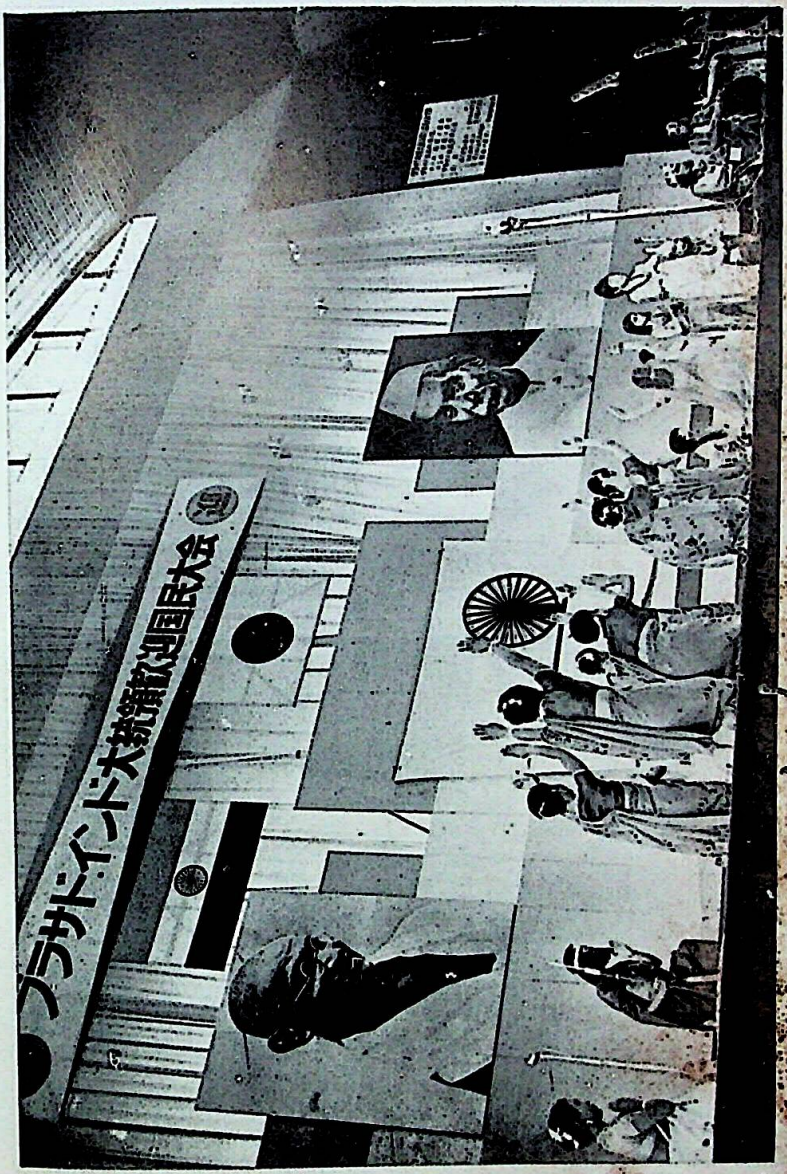

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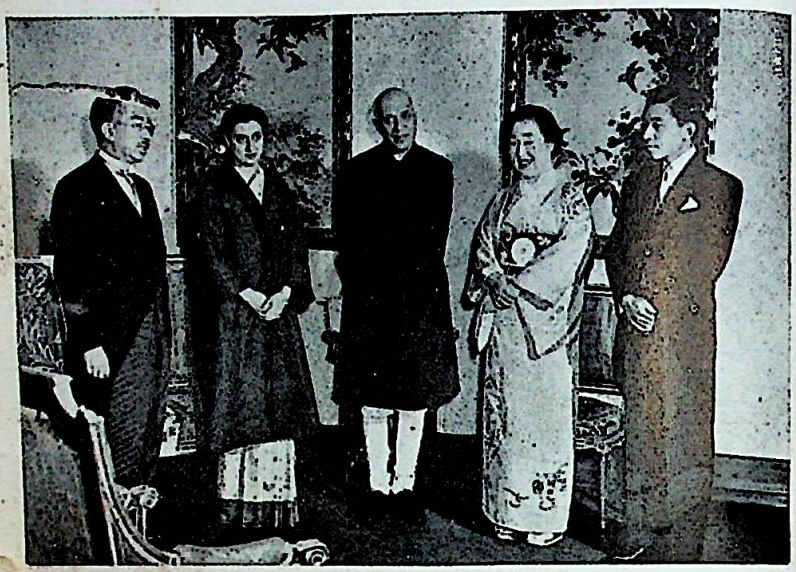
NEHRU AT THE IMPERIAL PALACE



TALKING TO (LATE) MR. BHAGAT, PRESIDENT INDIAN COMMUNITY

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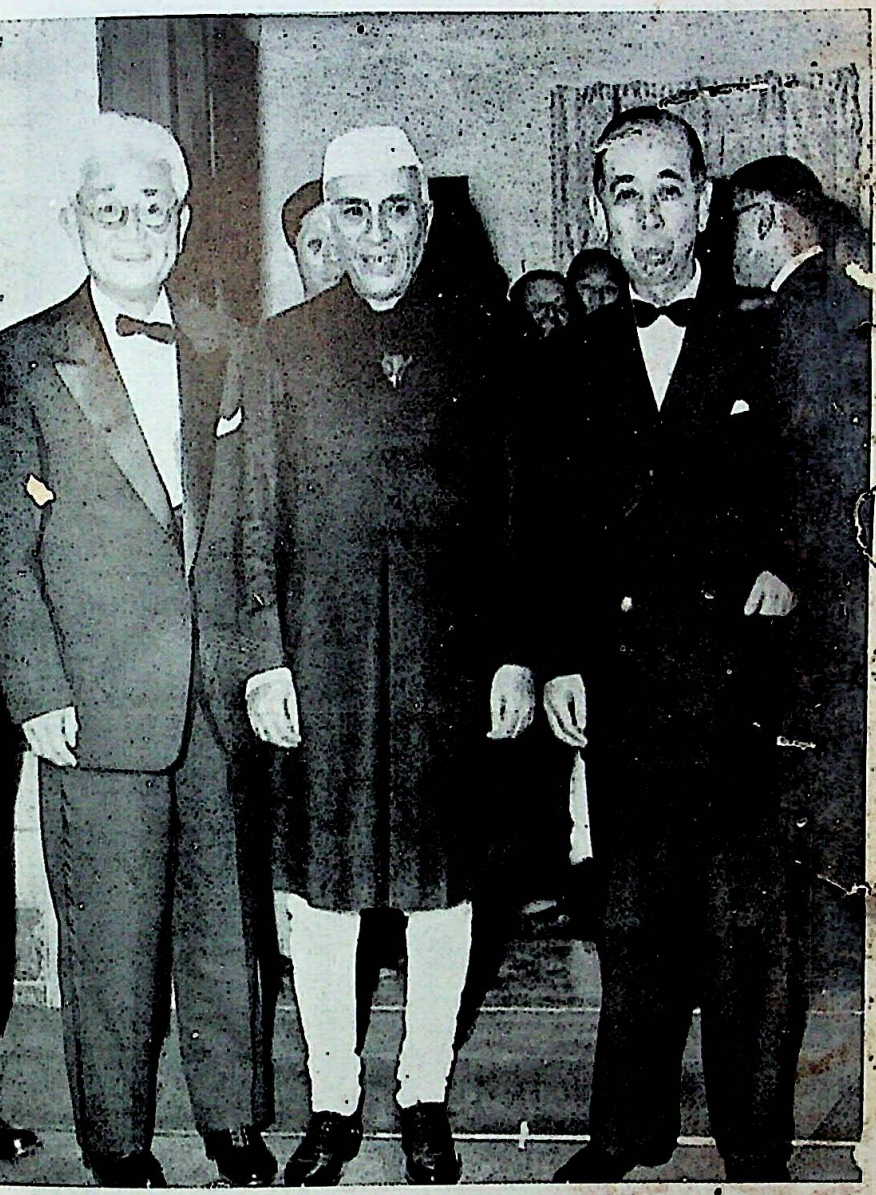
NEHRU WITH KISHI AND FUJIYAMA



MR. FUJIYAMA, FOREIGN MINISTER (LEFT)
MR. KISHI, PRIME MINISTER (RIGHT)

RajGuru Math, Shivala, Varanasi Collection. Equipment: Heritage Foundation, Jaitpur

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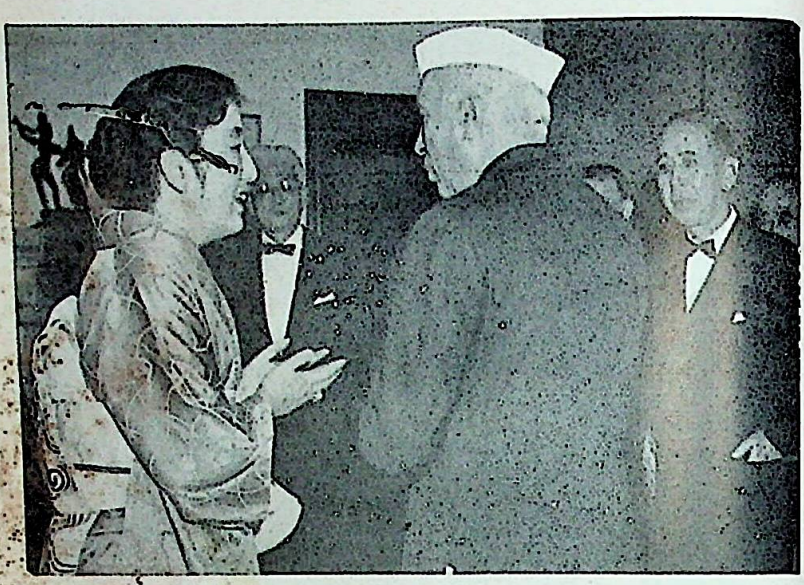
NEHRU WITH PRINCESS CHICHIBU



RECEPTION BY THE INDIAN COMMUNITY (KOBE)

Balguru Math, Shivala, Varanasi Collection. Equipment: Heritage Foundation, Jalgaon.

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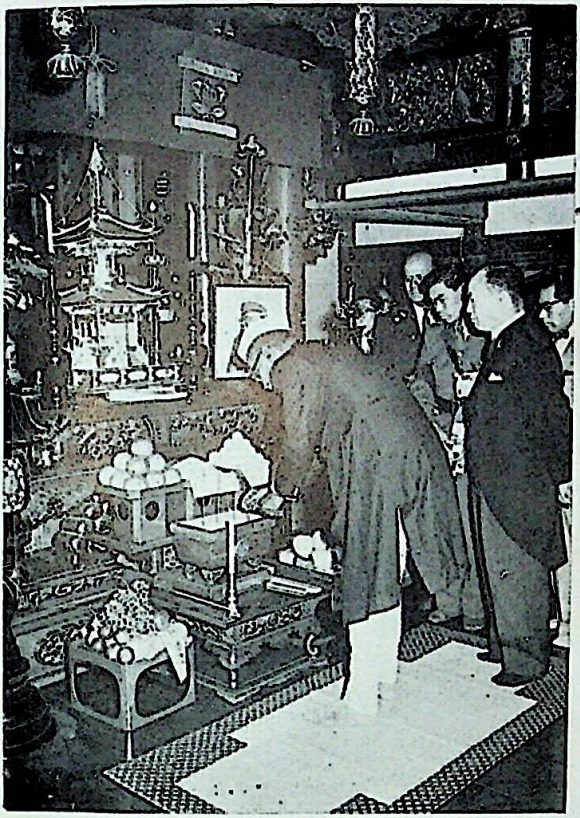
RASHTRAPATI'S HOMAGE TO NETAJI



WHERE NETAJI'S ASHES ARE ENSHRINED

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TAGORE IN JAPAN

WITH THE FAMILY OF (LATE) RASHBEHARI BOSE

1. POET TAGORE WITH LEADERS OF JAPAN

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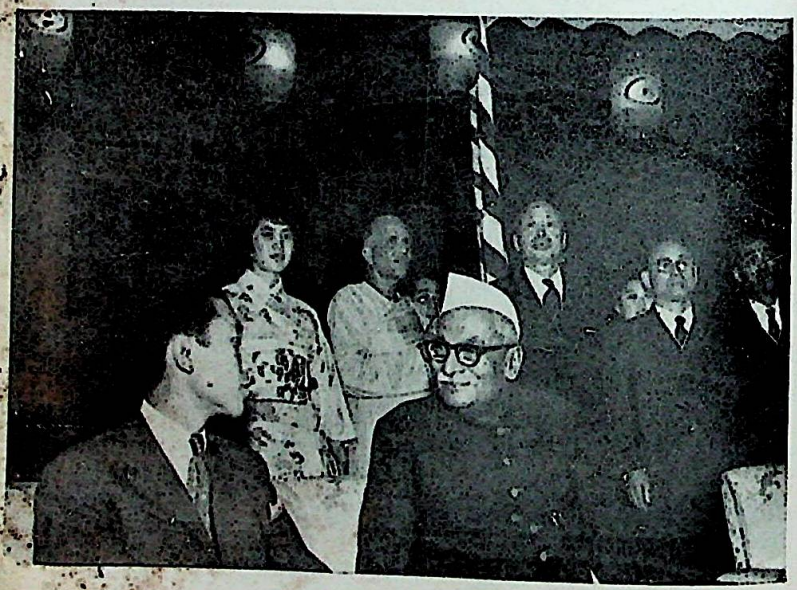
EMPEROR MEIJI—BUILDER OF MODERN JAPAN



THE CROWN PRINCE VISITS OUR PRESIDENT

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APANESE AMBASSADOR ACCOMPANIES PRESIDENT TO KYOTO

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THE SACRED FUJI-YAMA

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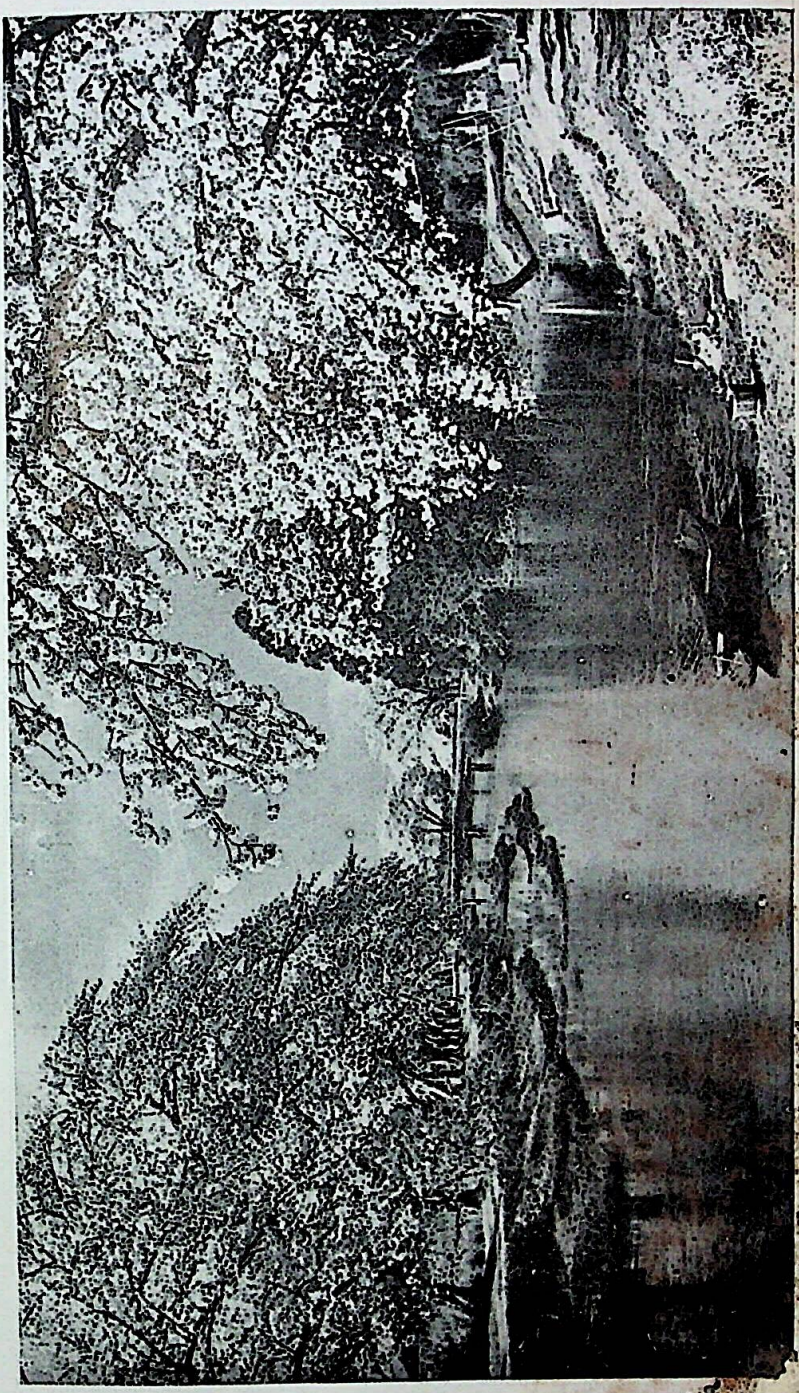

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IND A-STYLE DINING-TABLE IN EVERY HOME

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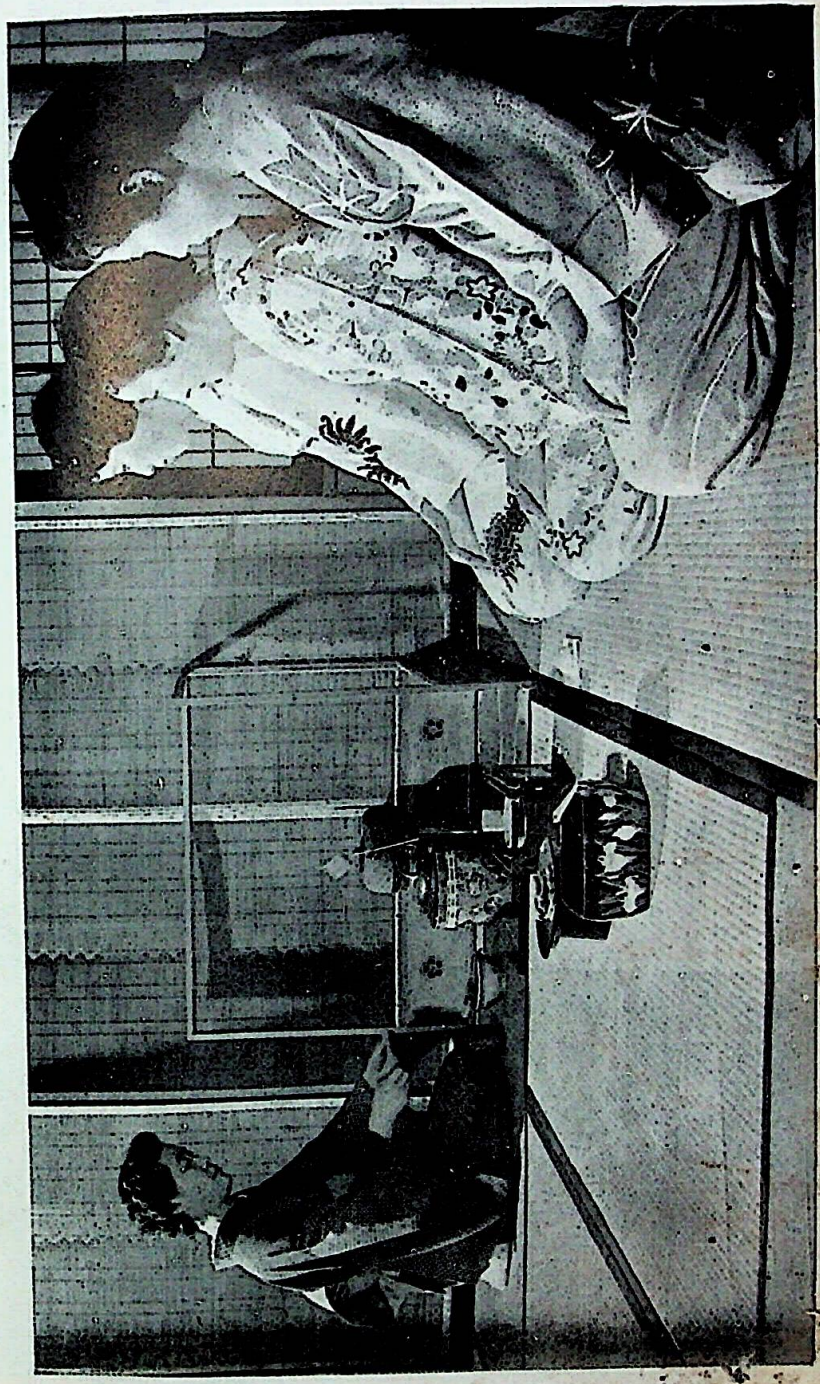

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FLOWER ARRANGEMENT—A NATIONAL ART

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TEACHERS OF MANTRA SECT

NAGABODHI

ACHARYA KEIKWA

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VAJRABODHI

ACHARYA ICHIGYO

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SUBHAKRSIMHA

MAHARISHI KOBODAISHI

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AMOGHAVAJRA

NAGARJUNA THE FOUNDER

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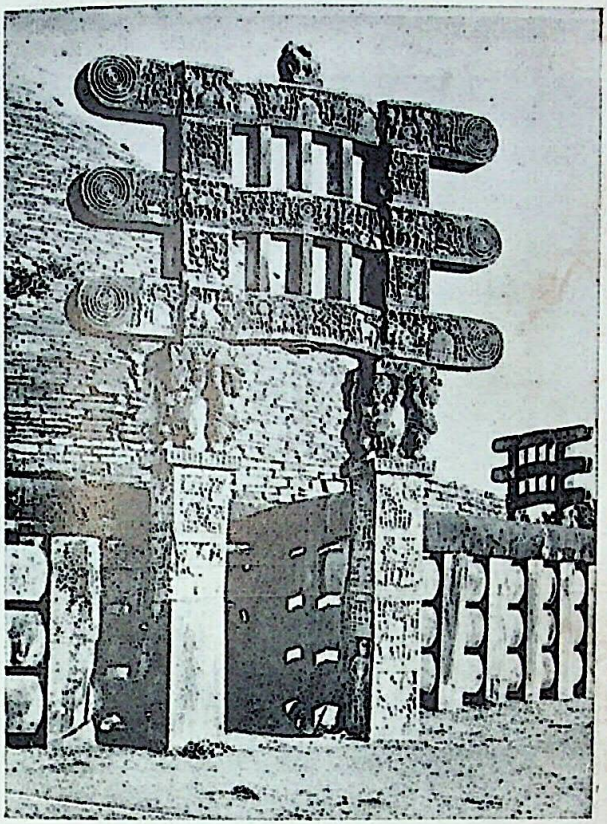
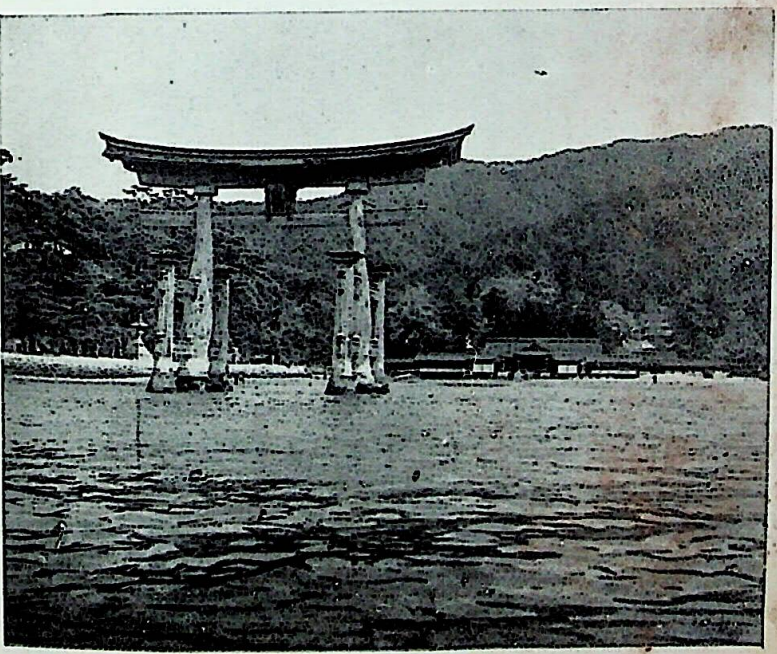
GATEWAY, SANCHI





GATEWAY, MIYAJIMA ISLAND (JAPAN)

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HOMA KUND (INCENSE BURNER)

MUKTI ON THE MOUNTAIN

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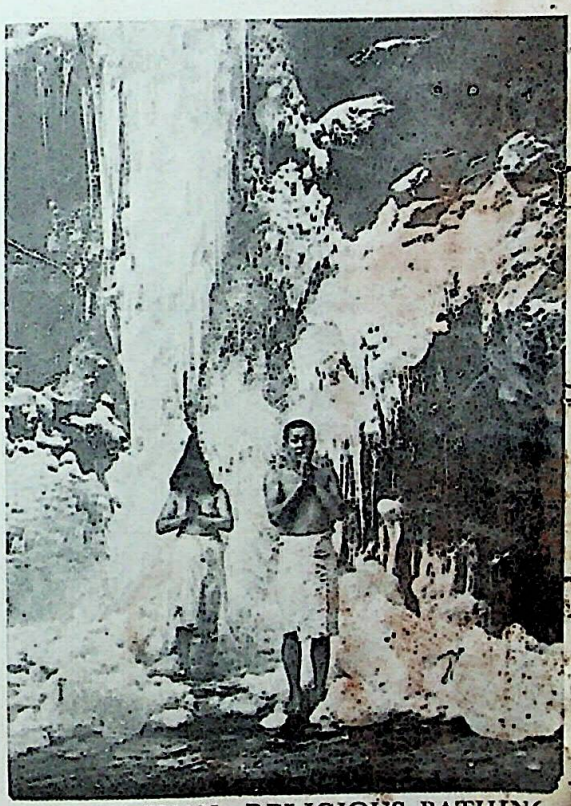
WRESTLERS HAVE SHIKHA (TUFT)



KARTIK SNAN—RELIGIOUS BATHIN

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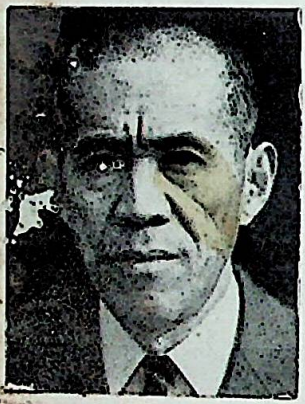
LOVERS OF INDIA

SCHOLARS OF SANSKRIT AND INDIAN PHILOSOPHY

K. DOI

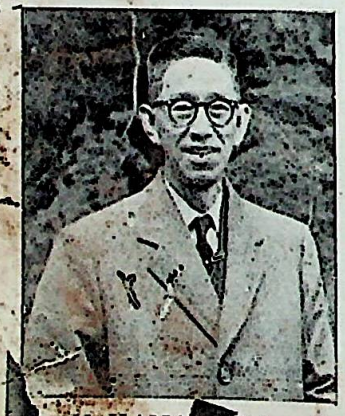
HIDEO KIMURA

O. TANAKA



S. YAMAGUCHI

GADJIN M. NAGAO



Y. KANAKURA

S. MATSUNAMI

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LOVERS OF INDIA :

SCHOLARS OF SANSKRIT AND INDIAN PHILOSOPHY

HAJIME NAKAMURA

REV. RIRI NAKAYAMA

NIKI KIMURA

YASABURO SHIMONAKA

MATSUO ARA

YUTAKA IWAMATI

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LOVERS OF INDIA

GIKAI MATSUO

H. HADANO

TAKATO NAGAI

SHOKO WATANABE

MAKOTO ZEMBA

GANJUN H. SASAKI

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BODHI DHARMA—BELOVED OF THE EAST

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BODHISENA BHARDWAJ

HE INVENTED JAPANESE ALPHABET

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VISITOR FROM "HEAVEN" (INDIA)

HE INTRODUCED COTTON IN JAPAN

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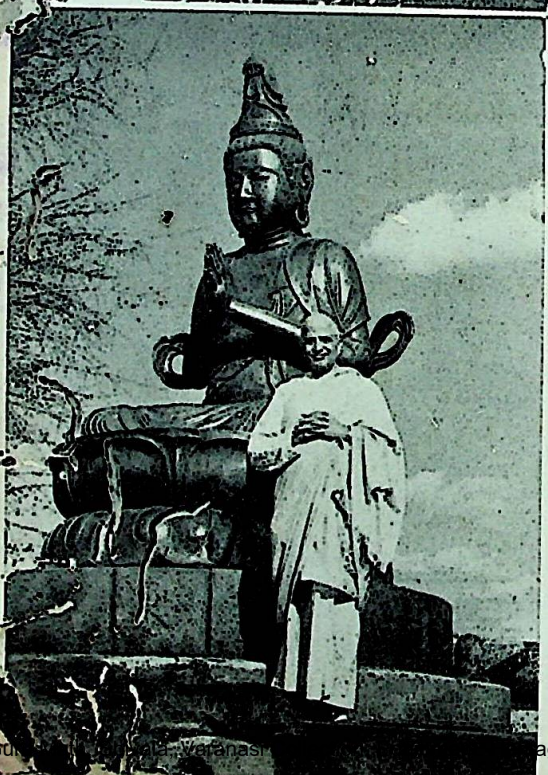
BUDDHA'S SACRED FOOT-PRINTS



AT THE MASTER'S FEET

(THE AUTHOR IN TOKYO)

RajGu... Varanasi ... age Foundation, Jalgaon.

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VISHNU IN JAPAN

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GODS IN PROCESSION

Shri Guru Math, Sevaka, Varanasi Collection. Equipment: Heritage Foundation, Jalgaon.

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CHAPTER I

SALUTE TO JAPAN

[By Poet Rabindranath Tagore]

I have travelled in many countries and have met with men of all classes, but never in my travels did I feel the presence of the human so distinctly as in this land. In other great countries signs of man's power loomed large, and I saw vast organizations which showed efficiency in all their features. There, display and extravagance, in address, in furniture, in costly entertainments, are startling. They seem to push you back into a corner, like a poor intruder at a feast; they are apt to make you envious, or take your breath away with amazement. There, you do not feel man as supreme; you are hurled against a stupendousness of things that alienates. But in Japan it is not the display of power, or wealth, that is the predominating element. You see everywhere emblems of love and admiration, and not mostly of ambition and greed. You see a people whose heart has come out and scattered itself in profusion in its commonest utensils of everyday life, in its social institutions, in its manners, which are carefully perfect, and in its dealings with things which are not only deft but graceful in every movement.

What has impressed me most in this country is the conviction that you have realized nature's secrets, not by methods of analytical knowledge, but by sympathy. You have known her language of lines, and music of colours, the symmetry in her irregularities, and the cadence in her freedom of movements; you have seen how she leads her immense crowds of things yet avoids all frictions; how the very conflicts in her creations break out in the dance and music of her exuberance has the aspect of the fulness of self-abandonment, and not a mere dissipation of display. You have discovered that nature reserves her power in forms of beauty; that it is this beauty

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which, like a mother, nourishes all the giant forces at her breas keeping them in active vigour, yet in repose. You have known th energies of nature save themselves from wearing out by the rhyth of a perfect grace, and that she with the tenderness of her curve lines takes away fatigue from the world's muscles. I have felt that yo have been able to assimilate these secrets into your life, and th truth which lies in the beauty of all things has passed into your soul A mere knowledge of things can be had in a short enough time, bu their spirit can only be acquired by centuries of training and se control. Dominating nature from outside is a much simpler thin than making her your own in love's delight, which is a work of tru genius. Your race has shown that genius, not by acquirement, bu by creation; not by display of things, but by manifestation of its own inner being. This creative power there is in all nations, and it is eve active in getting hold of men's natures and giving them a form accord ing to its ideals. But here, in Japan, it seems to have achieved it success, and deeply sunk into the minds of all men, and permeate their muscles and nerves. Your instincts have become true, you senses keen, and your hands have acquired natural skill. The genius Europe has given her people the power of organization, which ha especially made itself manifest in politics and commerce and in co ordinating scientific knowledge. The genius of Japan has given you the vision of beauty in nature and the power of realizing it in you life.

A particular civilization is the interpretation of particular human experience. Europe seems to have felt emphatically th conflict of things in the universe, which can only be brought under control by conquest. Therefore she is ever ready for fight, and th best portion of her attention is occupied in organizing forces. Bu Japan has felt, in her world, the touch of some presence, which ha voked in her soul a feeling of reverent adoration. She does not boas her mastery of nature, but to her she brings, with infinite car full joy, her offerings of love. Her relationship with the world is th deepest relationship of heart. This spiritual bond of love she ha established with the hills of her country, with the sea and the streams with the forests in all their flowery moods and varied physiognom of branches; she has taken into her heart all the rustling whisper and sighing of the woodlands and sobbing of the waves; the sun and the moon she has studied in all the modulations of their lights and

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shades and she is glad to close her shops to greet the seasons in her orchards and gardens and cornfields. This opening of the heart to the soul of the world is not confined to a section of your privileged classes, it is not the forced product of exotic culture, but it belongs to all your men and women of all conditions. This experience of your soul, in meeting a personality in the heart of the world, has been embodied in your civilization. It is a civilization of human relationship. Your duty towards your state has naturally assumed the character of filial duty, your nation becoming one family with your Emperor as its head. Your national unity has not been evolved from the comradeship of arms for defensive and offensive purpose, or from partnership in raiding adventures, dividing among each member the danger and spoils of robbery. It is not an outcome of the necessity of organization for some ulterior purpose, but it is an extension of the family and the obligations of the heart in a wide field of space and time. The ideal of "maitri" is at the bottom of your culture,—"Matri" is with men and "maitri" with Nature. And the true expression of this love is the language of beauty, which is so abundantly universal in this land. This is the reason why a stranger, like myself, instead of feeling envy or humiliation before these manifestations of beauty, these creations of love, feels a readiness to participate in the joy and glory of such revealment of the human heart.

And this has made me all the more apprehensive of the change which threatens Japanese civilization, as something like a menace to one's own person. For the huge heterogeneity of the modern age, whose only common bond is usefulness, is nowhere so pitifully exposed against the dignity and hidden power of reticent beauty as in Japan.

But the danger lies in this, that organized ugliness storms the mind and carries the day by its mass, by its aggressive persistence, by its power of mockery directed against the deeper sentiments of hearts. Its harsh obstrusiveness makes it forcibly visible to us, overcoming our senses,—and we bring sacrifices to its altar, as does a savage to the fetish which appears powerful because of its hideousness. Therefore its rivalry with things that are modest and profound and have the subtle delicacy of life, is to be dreaded.

I am quite sure that there are men in your country who are not in sympathy with your inherited ideals; whose object is to gain, and not to grow. They are loud in their boast that they have

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modernized Japan. While I agree with them so far as to say that th spirit of the race should harmonize with the spirit of the time, I mu warn them that modernizing is a mere affectation of modernis just as affectation of poesy is poetizing. It is nothing but mimicr only affectation is louder than the original, and it is too literal. O must bear in mind that those who have the true modern spirit nee not modernize, just as those who are truly brave are not braggart Modernism is not in the dress of the Europeans; or in the hideou structures, where their children are interned when they take thei lessons; or in the square houses with flat, straight wall-surface pierced with parallel lines of windows, where these people are cage in their lifetime; certainly modernism is not in their ladies' bonnet carrying on them loads of incongruities. These are not modern, bu merely European. True modernism is freedom of mind, not slaver of taste.It is independence of thought and action, not tutelage unde European schoolmasters. It is science, but not its wrong applicatio in life, a mere imitation of our science teachers who reduce it int a superstition, absurdly invoking its aid for all impossible purpose

ANCIENT BONDS OF FRIENDSHIP

I cannot but bring to your mind those days when the whol of Eastern Asia from Burma to Japan was united with India in th closest tie of friendship, the only natural tie which can exist betwee nations. There was a living communication of hearts, a nervou system evolved through which messages ran between us about th deepest needs of humanity. We did not stand in fear of each othe we had not to arm ourselves to keep each other in check; our relatio was not that of self-interest, of exploration and spoliation of eac other's pockets; ideas and ideals were exchanged, gifts of the highes love were offered and received; no difference of languages an customs hindered us in approaching each other heart to heart; n pride of race or insolent consciousness of superiority, physical o mental, marred our relation; our arts and literatures put forth new leaves and flowers under the influence of this sunlight of unite hearts, and races belonging to different lands and languages an histories acknowledged the highest unity of man and the deepes bond of love.

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CHAPTER II

ASIA IS ONE

TWO MIGHTY CIVILISATIONS
INDIA AND CHINA
ASIATIC RACES—SINGLE MIGHTY WEB
ARAB CHIVALRY
PERSIAN POETRY
INDIAN THOUGHT
MARINERS OF BENGAL
CULTURAL EMPIRES
BUDDHISM—OCEAN OF IDEALISM
GLORY OF TANG
REFINEMENT OF SUNG
ASOKA—IDEAL MONARCH
SPLENDOUR OF VIKRAMADITYA
INDIA'S SUBLIME ATTAINMENTS
JAPAN—THE TREASURE-HOUSE
MUSEUM OF ASIA

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CHAPTER II

ASIA IS ONE

[By Prof. K. Okakura]

Asia is one. The Himalayas divide, only to accentuate, two mighty civilisations, the Chinese with its communism of Confucius, and the Indian with its individualism of the Vedas. But not even the snowy barriers can interrupt for one moment that broad expanse of love for the Ultimate and Universal, which is the common thought-inheritance of every Asiatic race, enabling them to produce all the great religions of the world, and distinguishing them from those maritime peoples of the Mediterranean and the Baltic, who love to dwell on the Particular, and to search out the means, not the end, of life.

Down to the days of the Mohammedan conquest went, by the ancient highways of the sea, the intrepid mariners of the Bengal coast, founding their colonies in Ceylon, Java, and Sumatra, leaving Aryan blood to mingle with that of the seaboard races of Burma and Siam, and binding Cathay (China) and India fast in mutual intercourse.

The long systolic centuries—in which India, crippled in her power to give, shrank back upon herself, and China, self-absorbed in recovery from the shock of Mongol tyranny, lost her intellectual hospitality—succeeded the epoch of Mahmood of Ghazni, in the eleventh century. But the old energy of communication lived yet in the great moving sea of the Tartar hordes, whose waves recoiled from the long walls of the North, to break upon and overrun the Punjab. The Huns, the Sakas, and the Gettaes, grim ancestors of the Rajputs, had been the forerunners of that great Mongol outburst which, under Genghis Khan and Tamerlane, spread over the Celestial soil, to deluge it with Bengali Tantrikism, and flooded the Indian peninsula, to tinge its Mussulman Imperialism with Mongolian polity and art.

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For if Asia be one, it is also true that the Asiatic races form single mighty web. We forget, in an age of classification, that type are after all but shining points of distinctness in an ocean approximations, false gods deliberately set up to be worshipped, f the sake of mental convenience, but having no more ultimate mutually exclusive validity than the separate existence of two inte changeable sciences. If the history of Delhi represents the Tartar imposition of himself upon a Mohammedan world, it must also b remembered that the story of Baghdad and her great Saracen culture is equally significant of the power of Semitic peoples to de monstrate Chinese, as well as Persian, civilisation and art, in fac of the Frakish nations of the Mediterranean coast. Arab chivalry Persian poetry, Chinese ethics, and Indian thought, all speak of single ancient Asiatic peace, in which there grew up a common life bearing in different regions different characteristic blossoms, bu nowhere capable of a hard and fast dividing-line. Islam itself ma be described as Confucianism on horseback, sword in hand. For it i quite possible to distinguish, in the hoary communism of the Yello Valley, traces of a purely pastoral element, such as we see abstracte and self-realised in the Mussulman races.

Or, to turn again to Eastern Asia from the West, Buddhism- that great ocean of idealism, in which merge all the river—system of Eastern Asiatic thought—is not coloured only with the pure wate of the Ganges, for the Tartaric nations that joined it made the genius also tributary, bringing new symbolism, new organisation new powers of devotion, to add to the treasures of the Faith.

Unity In Complexity

It has been, however, the great privilege of Japan to realis this unity-in-complexity with a special clearness. The Indo-Tartar blood of this race was in itself a heritage which qualified it to imbib from the two sources, and so mirror the whole of Asiatic conscious ness. The unique blessing of unbroken sovereignty, the proud self reliance of an unconquered race, and the insular isolation which protected ancestral ideas and instincts at the cost of expansion, mad Japan the real repository of the trust of Asiatic thought and culture Dynastic upheavals, the inroads of Tartar horsemen, the carnag and devastation of infuriated mobs—all these things, sweeping ove her again and again, have left to China no landmarks, save he

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literature and her ruins, to recall the glory of the Tang Emperors or the refinement of Sung society.

Asoka—Ideal Monarch

The grandeur of Asoka—ideal type of Asiatic monarchs, whose edicts dictated terms to the sovereigns of Antioch and Alexandria—is almost forgotten among the crumbling stones of Bharhut and Buddha Gaya. The jewelled court of Vikramaditya is but a lost dream, which even the poetry of Kalidasa fails to evoke. The sublime attainments of Indian art, almost effaced as they have been by the rough—handedness of the Huns, the fanatical iconoclasm of the Mussulman, and the unconscious vandalism of mercenary Europe, leave us to seek only a past glory in the mouldy walls of Ajanta, the tortured sculptures of Ellora, the silent protests of rock-cut Orissa, and finally in the domestic utensils of the present day, where beauty clings sadly to religion in the midst of an exquisite home-life.

Japan—The Treasure House

It is in Japan that the historic wealth of Asiatic culture can be consecutively studied through its treasured specimens. The Imperial collection, the Shinto temples, and the opened dolmens, reveal the subtle curves of Hang workmanship. The temples of Nara are rich in representations of Tang culture, and of that Indian art, then in its splendour, which so much influenced the creations of this classic period—natural heirlooms of a nation which has preserved the music, pronunciation, ceremony, and costumes, not to speak of the religious rites and philosophy, of so remarkable an age, intact.

The treasure-stores of the daimyos, again, abound in works of art and manuscripts belonging to the Sung and Mongol dynasties, and as in China itself the former were lost during the Mongol conquest, and the latter in the age of the reactionary Ming, this fact animates some Chinese scholars of the present day to seek in Japan—the fountain-head of their own ancient knowledge.

THUS JAPAN IS A MUSEUM OF ASIATIC CIVILISATION; AND YET MORE THAN A MUSEUM, BECAUSE THE SINGULAR GENIUS OF THE RACE LEADS IT TO DWELL ON ALL PHASES OF THE IDEALS OF THE PAST, IN THAT SPIRIT OF LIVING ADVAITISM WHICH WELCOMES THE NEW WITHOUT LOSING THE OLD.

—Ideals of the East

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INDIA'S IMMORTAL MESSAGE

Asoka on Religious Toleration

(1) "King Priyadarsin (Asoka) the beloved of the gods reverences persons of all sects, ascetics and householders, by gift and with various forms of reverence.

(2) "But the beloved of the gods does not value either gift or reverential offerings so much as that of an increase of the spiritual strength of the followers of all religions.

(3) "This increase of spiritual strength is of many forms.

(4) "But the one root is the guarding of one's speech so as to avoid the extolling of one's own religion to the decrying of the religion of another, or speaking lightly of it without occasion or relevance.

(5) "As proper occasions arise, persons of other religions should also be honoured suitably. Acting in this manner, one certainly exalts one's own religionist and also helps persons of other religions. Acting in a contrary manner, one injures one's own religion and also does disservice to the religion of others.

(6) "One who reverences one's own religion and disparages that of another from devotion to one's own religion and so glorifies it over all other religions, does injure one's own religion most certainly.

(7) "It is verily concord of all religions that is meritorious; persons of other ways of thinking may thereby hear the Dharma and serve its cause.

(8) "This is the desire of Devanampriya (Asoka) the beloved of the gods, that the followers of all religions should be well-versed there-in and hold sound all righteous doctrines, and that in diverse places this should be stated by those present.

Ashoka's Rock Edict No. XII

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CHAPTER III

BLESSINGS OF BUDDHISM

[By Dr. D. Suzuki]

If we want to know what effect Buddhist thought had on Japanese cultural life, the best way is to wipe out all the Buddhist temples together with their treasures, libraries, gardens, anecdotes, tales, and romances of various sorts, and see what we have left in the history of Japan. First of all, there would be no painting, sculpture, architecture, or even music and drama. Following this, all the minor branches of art would also disappear—landscape gardening, tea ceremony, flower-arrangement, and fencing (which may be classed as art since it is the art of spiritually training and defending oneself against the enemy, morally as well as physically). The industrial arts would also vanish, the first impetus to which was given by Buddhism. Shotoku Taishi is still worshipped by carpenters and architects as the patron-saint of their profession; for it is a well-known fact that anything approaching architecture in Japan dates from the erection of Horyuji.

The origin of Japanese education is traceable to the colleges established in connection with Horyuji and Kofukuji, while general education was for the first time designed by Kobo Daishi when he planned out his school known as Sogei Shuchi-In in 829. Various works of social service including the hospital, the bath house, the botanical garden, and herb-hunting owe their first activities to the early Buddhists from the seventh century onward.

It was again due to the initiation of those indefatigable Buddhist monks who travelled throughout Japan in the early days of Buddhism for the propagation of their faith that the mountains were climbed, the rivers bridged, the roads built, the fields tilled, the wells dug, the hot springs discovered, the trees planted, and the canals

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opened for irrigation. Travellers in Japan, even in the remote parts of the country, come across some legends in which Buddhi names are connected with old ponds, old trees surrounded with t sacred straw-ropes, curiously-shaped stones, etc. The name of Kob Daishi is to be especially mentioned in this connection.

Some years ago a party of army officials surveyed one of the hig mountains in central Japan. When they reached the summit aft a most laborious climb because there was no track ever trodden b human feet, they found there the top-rings decorating a Buddhi pilgrim's staff known as shakujo. This is generally carried by a trave ling monk as we always see it in images of Jizo Bosatsu. When th staff touches the ground, the metallic rings give out a sound which supposed to frighten away small animals so that they will not b trodden upon and killed by the carrier—an act of humanity towar the lower creatures. By investigation these staff rings, found at th peak of the high mountain proved to be a thousand years old. Mo certainly one of the early Buddhist pilgrims—could this have bee Gyogi Bosatsu?—must have climbed this trackless slope of the mou tain, perhaps to discover a suitable site for a hut. Koya San is now prosperous town, and the climbing is made almost too easy by mea of the cable. But at the time of Kobo Daishi more than a thousan years ago we can well picture to ourselves all the possible obstru tions of nature and also the threatening presence of wild beasts whi the Daishi had to encounter and finally overcome. Before he singl out Koya he must have scaled many other such high mountains i the neighbouring regions.

Next to Shotoku Taishi and Gyogi Bosatsu (668–749), Kob Daishi was the greatest benefactor of Japanese culture. It was he wh composed the Iroha, the Japanese alphabet, in which the Buddhi thought of mutability and spiritual awakening is poetically expresse Another arrangement of "the fifty sounds" known as the Japane syllabary is no more than an adaptation of the Sanskrit Alphab system—undoubtedly the work of a Buddhist Sanskrit scholar.

If I go on like this, there will be no end to recapitulating all th details of Buddhist influence on Japanese learning, literature, an the art of painting. Let it suffice to mention just a few most outstan ing facts in the history of Japanese letters.

The first religio-philosophical work ever written by a Japanes though in the Chinese language, was Shotoku Taishi's commentari

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on the three Buddhist sutras: the Hokke-kyo the Yuimakyo, and the Shoman-gyo.

The first book of fiction, known as Taketori Monogatari and written in the reign of the Emperor Daigo early in the tenth century, embodies the Buddhist idea of moral causation, while the materials are taken from various Buddhist works such as the Jataka Tales, the Gwatsujonyo, the Agon-gyo, and others.

The second monogatari comes from the brush of a court-lady, Murasaki-no-shikibu, who depicts the court life of her time in the latter half of the tenth century. The atmosphere is full of sentimentalism, and even signs of degeneration are visible. But the aesthetic life permeating the whole story is intersected with Buddhist rituals and prayers of every kind. The work is a genuine creation of the environment with which the author was in close contact. The transitoriness of life is strongly felt and at the same time intense longing for earthly happiness is asserted—a mirror of the life that was going on in those ancient days about a thousand years ago.

One of the oldest prints, now in existence, owes its origin to the piety of the Empress Komyo, one of the most illustrious Buddhists in the history of Japan. She had a million miniature pagodas made for the purpose of distributing them in the various temples. Each pagoda contains a print of a short Buddhist text or Dharani. The print seems to have been done from a metal plate, in the middle part of the eighth century. The regular printing from wooden blocks of the Buddhist books did not start until the early Kamakura period.

One of the remarkable facts in the history of Japanese Buddhism is that during the Ashikaga era from about the middle of the fourteenth till towards the end of the sixteenth century the Zen monks and their institutions were custodians of Japanese learning, Shinto and Confucian, secular and religious. While they took little interest in their own scriptures, they were evidently active in various fields of human affairs. When the statesmen or generals of those days wanted to have any form of literary communication with the Chinese and the Koreans, they had to go to the Zen monks. The monks even manned the trading ships and were engaged in bringing Chinese money and goods to Japan. Their frequent visits to China qualified them even for this kind of work.

Let us now see what influence Buddhist philosophy exercised specifically on the Japanese view of life.

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The Japanese people are regarded as not being profound philosophy, nor deep in religious feeling. This statement may interpreted in various ways. Whether it is correct or not will larg depend upon the definitions we give to the terms philosophy a religion. This, however, takes us into the field of thought where mu discussion is always going on, and as I am afraid of digressing t much, let me briefly state that the fundamental conception of phi sophy differs in the East from what is so understood in the We and that in the East and especially in Japan, philosophy above things is the art of looking directly into the working of the min and that in this respect there is not much distinction between phil sophy and religion, except that in religion there is more feelin This being so, the first business of philosophy is to train the inn consciousness so as to enable us to have an immediate perception self. Philosophy with us Japanese so far has been an intuition and n the manipulation of concepts. Since the introduction of Weste especially German, thought, the Japanese have begun to philosophiz after the Western method, and before long we may ha "philosophers" (so called) even among ourselves. In fact we ha already at least one original thinker comparable to any of the livi philosophers of the West; in depth of thought and dialectic subtlet his philosophy stands quite distinguished among the contempora thinkers of Japan. But this philosopher's work is no more than adaptation of Western methodology in the logical clarification of t fundamental Japanese intuitions in regard to life and the world. is the growth of Japanese consciousness, especially the Japane consciousness as nourished by Buddhist thought. Whatever pr fundity and penetration there is in modern Japanese philosophy h its roots deeply laid in the intuitions of the Japanese mind. And the intuitions have all been attained by the philosophical training th has been going on since the days of Shotoku Taishi, Dengyo Daish Kobo Daishi, and others. Students of Japanese thought are strong advised to acquaint themselves with Buddhist literature.

Now the peculiarity of intuition is that it has no words to expre itself, no methods to reason itself out, no extended demonstrations its own truth in logically convincing manner. If it expresses itself all, it does so in symbols and images, these are most puzzling to tho who have not been initiated into them. Outwardly, they are sens less, even when they become somehow intelligible, their inwar

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meaning is too apt to be left out. In this respect Zen has developed its own philosophy of intuition to such a degree that its uniqueness is a wonder of the world. In the history of the man there is nothing comparable to it. It stands by itself. If ordinary philosophy based on logic and built up with concepts is said to move in a world of three dimensions, Zen philosophy is in the fourth dimension. No measure used in the former can be applied here, and there is no question here about profundity of thought or systematic reasoning.

Behind Japanese intuitions we can say that there is philosophy of time in opposition to philosophy of space. The latter characterizes generally the systems of Western philosophy. The specific feature of the philosophy of time is that it turns inwardly and intuitionally apprehends the facts of consciousness, whereas the philosophy of space is always conscious of an external world and endeavours to interpret inner experiences in terms of space. This means that space-philosophy postulates something permanently existing outside the thinker himself who hungers for immortality. Even time in this system is translated into a form of space; it is comprehended as a kind of blank sheet spread from eternity to eternity, on which each instant moves, somewhat in the way individual objects fill space. Time here is conceived as a continuum composed of individual moments succeeding one after another apparently without interruption. When time expands like space, all its characteristics are destroyed. It is no wonder that the old conception of time has now begun to be done away with by the physicists. The philosopher has to follow them and reconstruct his notion of time on a more movable and flexible basis.

The philosophy of intuition on the other hand takes time at its full value. It permits no ossification as it were of each moment. It takes hold of each moment as it is born from Sunyata, that is, Emptiness, according to Buddhist philosophy. Momentariness is therefore characteristic of this philosophy. Each moment is absolute, alive, and significant. The frog leaps, the cricket sings, a dew-drop glitters on the lotus leaf, a breeze passes through the pine branches, and the moonlight falls on the murmuring mountain stream. The Japanese mind trained in the time-philosophy of Buddhism is quick to catch each movement of nature and expresses its impressions in a seventeen-syllable poem or in a few strokes of the brush.

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Space-philosophy is like building a stone house and tim philosophy a frame house. Stones are piled one after anoth according to a definite plan and a grand cathedral is erected. I a straw-thatched tea-room timber as it comes straight from t woods is used, often unplaned, just cut to make it fit different pa of the hut. Timber cannot be piled up like stone or brick, its leng and size are determined from the beginning. Every instant of tim is like a piece of timber—complete in itself and alive throughou its duration, however instantaneous that may be. A stone-buildi is grand and imposing as a whole, standing by itself apart from i surroundings. It is altogether individualistic. It does not mer into other objects. The straw-thatched hut is insignificant comparison, but it harmonizes well with the woods in which reposes. It is a living thing like the surrounding objects of natur But when you begin to philosophize about it no logicians can exhau its meaning, because it lives with nature itself. This part of t work, that is, philosophizing on Buddhist intuitions, will be left modern Japanese thinkers who are taking in more and more Western ideas in order to complement the work already accom lished by their predecessors.

Finally, I wish to say a word about the Buddhist influence the Japanese character. As we all know, Buddhism is singular noted for its broad-mindedness, gentle-heartedness, and adaptabili The spirit pervading its entire constitution is not at all milita or aggressive, or exclusive. It has a strong missionary spirit. this respect it is self-assertive, but being adaptable to any new co ditions it is self-assertion is carried out without giving any offen to the cults and traditions of the people among whom it finds i new habitant. It does not attempt to attack or displace the state affairs already in existence among such people. It quietly com among them and is at home with them before long. Its mar beyond the broders of its birthplace has never been marked wi violence or blood-shed. This has been true not only in its mission movements but in its intellectual activities. This can best illustrated in the teaching and cult of the Shingon sect of Buddhis in Japan.

Look at those Vedic gods, native gods, Nagas, Kinnar Garudas, Buddhas, Bodhisattvas, and many others who are all a most comprehensive manner taken into the Mandalas and ma

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to perform their various functions according to the grand cosmic scheme of Shingon philosophy. When Shingon came to Japan it also succeeded in incorporating all the native gods as avatars of the Buddha Vairochana. Shinto has no philosophy, and therefore it has not been able to assimilate Buddhist thought into its own folds. The assimilation was to be carried on by Buddhism. The contact of Buddhism with Christianity was no exception to this general law. It was not Christianity but Buddhism that first started its assimilative function over the rival religion.

Recently I read a newspaper account relating to the erection of a stone Jizo statue in the Tennoji grounds in Osaka. The Jizo carries a cross over his shoulder and on his back is engraved a passage from the Bible. The occasion is to be celebrated by both Buddhists and Christians in November this year. This strange combination came about owing to the wish of a prominent Osaka member, Riichiro Hamatani, of the Temperance Society. He was a devoted Christian and used to proclaim his faith loudly while still on earth. But curiously he wished to become an incarnation of Jizo, the Bodhisattva after his death. This wish was respected by members of the Temperance Society throughout Japan, each of whom contributed ten sen to build a stone statue of Jizo in commemoration of his work for the cause of temperance. The authorities of the Tennoji, one of the most popular Buddhist temples of Osaka, took an interest in the affair. Hence the event above referred to.

When Zen developed in China, it first swallowed up Taoism and then Confucianism. From the Taoistic point of view, there is so much of it in Zen that the latter can be said to be a variety of Tao philosophy and practice. Zen has also taken much of Confucianism into its own constitution, and when it came over to Japan it brought much of the Confucian classical literature along with its own scriptures. That Zen has adopted poetry as a medium of expression along with sumiye painting proves that it has well adapted itself to the Chinese way of feeling. And this is no doubt the reason why Zen masters are good students of the Confucian classics and also of Shinto literature.

If Buddhism were, against its own nature, militant and aggressive, its missionary spirit would have caused many a sanguinary

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religious war and, with its superior religio-philosophical equipme crushed many a system of primitive beliefs, mythologies, super tions, and national traditions which are interesting and wo studying as records of human culture. This spirit of tolera demonstrated on all sides and in every possible way by Buddhi and its followers was not a sign of weakness. It was what may called ofuroshikiism in which all kinds of things can find a pl each according to its specific quality and function. Buddhi resembles Yuima's study, ten-feet square, in which the en universe with all its mountains and rivers and oceans finds it comfortably embraced. It is thus sometimes possible that the re itself comes not to have any boundaries of its own, that is say, it may altogether lose its specific character. In fact this happe in India. Buddhism no more exists there as Buddhism; the id that have been identified as specifically Buddhist are now absorb in other existing religious faiths in India. In China and Jap Buddhism fully retains its individuality owing to its hig metaphysical intuitions and its all-embracing love which exte even to the world of non-sentient beings—these are indeed Buddhist differentia as distinguishing it from Shinto Confucianism, and Taoism.

This all-comprehensiveness of Buddhism which is not the s as being merely tolerant, must have made a great impression on Japanese mind. Buddhism has been so sure of the truth of its reli metaphysical intuitions that wherever transplanted it has allo itself to establish a harmonious relationship with its s surroundings—moral, intellectual, and spiritual. It has n been aggressive, nor arrogant, it has always been in readines propose new theories if necessary to accommodate the old na beliefs already firmly established. Those who have come under influence of Buddhism, therefore, always try to practise this sp of generosity and of universal kindness even towards enemies.

You have perhaps already heard the word "kuyo" which the Chinese translation of the Sanskrit term "Puja". Puja originally means "reverence," "paying homage," or "adoration." Buddhism at present this paying homage to one's spiritual superi consists in making offerings to him, usually material things. W a Buddhist priest gets a puja or Kuyo, it means that he is given dinner or a sum of money. The Buddha too has his kuyo in

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shape of food, incense, flowers, and candles. These latter are also offered to the dead. In this case a kuyo offering means a kind of religious consolation offered to the departed spirit, as it is always accompanied by sutra-reading and other religious performances.

When we hear of a kuyo offering made to the mushi (insects), the fude (brush), or the hana (flowers), the kuyo in these cases means a Buddhist service performed for the respective object, and it is here that I wish to refer to the Buddhist sensibility deeply imbibed by the Japanese people. What is the meaning of the kuyo in this connection? Those outside Buddhism may have a good occasion here to enjoy a joke when they learn of the Buddhist idea of consoling the spirit of the insect, or of the flower, or even of the painter's brush which is a mere human creation. The kuyo is offered not only to these, but to the fishes caught in the fisherman's nets, to the animals killed by the butchers, to the corpses dissected by the medical students, to the enemies fallen in the battle-field, to the animals dead while in captivity, for instance in the zoological garden, and so on. In the case of the animals slaughtered or suffering natural death, or of enemies killed, the kuyo may have a sense, but what about the painter's worn-out brushes, the plants weeded out by the horiculturist, and the insects singing all night long in the autumn-field? To understand this, we must be acquainted with the Buddhist teaching of universal salvation both of sentient beings and non-sentient beings. Sengai, one of the greatest modern Zen Buddhists, used to fold his hands respectfully when weeding in his yard. He was sensitive to every life pulled out, however, mean the form it assumed. The gardener weeds out those young plants not strong enough or not desirable enough for his purpose in order to give his full attention to the better ones, as when cultivating the morning-glories or chrysanthemums. The destruction of the young plants for the sake of the more promising ones, though good from a practical point of view, is an act going against the general principle of compassion. A kuyo in this case is a rite of atonement.

As to the painter's brush, it is no doubt a lifeless instrument constructed by human hands, and we can say that there is no "soul" in it, whatever we may mean by this term. But the fact is that the brush is an extension of the painter's own arm, as every human instrument is, and as such it is endowed with life, for with it the painter can express himself and give spirit to his works. The brush in the hands of the painter is surely possessed of life and spirit.

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We often see in Buddhist or Shinto temple grounds a monume dedicated to the brushes used by the painters and calligraphe Even apart from religious significance, it is a beautiful sentime If the machines, not to mention the workers in a factory, be treat with these humane, if not Buddhist, considerations, all econom problems might be successfully solved in a most amicable manne This, however, is my dream.

× × × ×

YOGI SAVED JAPAN FROM MONGOL INVASION

Powers of Dhyana Teacher

The doctrine of the Zen sect aims, on its temporal side, at inculcating in men's mind an unyielding moral force and an indomitable spirit, ready to face matters of life and death, trained on the Zen principle of self-reliance and realistic ideas. Such a spiritual courage makes itself strongly felt in times of national emergency.

On the occasion of the Mongol invasion in the year 1251, *the Zen sect exerted a significant influence on the public mind, helping thereby to save the state from critical danger. The prayers of a Buddhist Yogi brought a 'Divine wind' which drowned the enemy Armada.*

For nearly three centuries the teachers of Dhyana (Zen) played historic role in the various secular, political, diplomatic and literary affairs of Japan.

"The Zen teachings had dominating influence on the Samurai (warrior classes) leaders because the Zen lays stress on self-discipline, the primary qualification for any true soldier. Even the physical discipline of a student of Zen is Spartan, and the mental discipline is often such that, men become indifferent to all dangers and face death without a tremor. It is not, therefore, too much to say that the amazing valour and loyalty which Japanese soldiers have invariably displayed in the field of battle, and which are rarely witnessed among alien nations, are in part the fruit of Zen discipline", says Dr. Minoru Hashimoto.

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CHAPTER IV

BUDDHISM AND THE ART OF FLOWER-ARRANGEMENT

By Lord Abbot Zengi Kusanagi

[*Former Royal Temple Daigakuji, Kyoto*]

Generally speaking, flowers convey the idea of joy, or purity, or auspiciousness to the hearts of those who look at them.

No one is struck with the idea of sadness or impurity at the sight of flowers. In the case of some Buddhist sacred books, we find the word "Flower" used as part of the title of the books, as, for example, in the cases of the Chinese version of Avatamska Sutra (Kegonkyo) or Saddharma Pundarika Sutra (Hokekyo), and the idea of purity or joy is expressed by the use of the word "Flower" there.

Flowers are offered to the Buddhist images because of their beauty. Incense, light and flowers are considered to be the very best offerings to be made to the Buddhist deity. The Elysian fields are decorated with all sorts of flowers all through the ages. The adoration and invocation to the deity are expressed by offering some flowers. As is well known, the Buddhist images are always placed on the pedestal of lotus flower. We also find the Goddess of Mercy (Kwanzeon-Bosatsu) with flowers in her hand. The Buddhist Deities dwell surrounded by beautiful flowers. In the Esoteric Buddhism which is full of promises of all kinds, various ideas are expressed by means of different colours of flowers. White flowers denote safety against danger or good health, red flowers convey the idea of respect, and yellow flowers signify the increase of wealth. Telepathy, which plays such an important part in the Zen sect of Buddhism had its first example between Sakyamuni who took up a flower and showed it to his audience to convey his idea apart from verbal expression, and one of his disciples who looked

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at it with an understanding smile. In such a case as this, nothi but a flower could have served the purpose better.

This brief statement will show what an important part flow play in Buddhism.

How, then, has the art or skill of flower arrangement reach the present advanced state?

When the primitive men began to appreciate the beauty flowers it was quite natural for them to make a present of them their friends or superiors. Then they gradually began to of them to their deities. This was quite a natural expression of th heart-felt desire. Then, as time goes on, this practice came assume certain definite ceremonies.

The history of flower arrangement preserved in Daigakuji Saga dates back to the time of the Fifty-Second Emperor S (810-823).

It is said that one day, while this Emperor was enjoying a bo ing excursion in the pool of Osawa in the compounds of his pala he found, on a small piece of ground in the pool covered all o with beautiful chrysanthemums. The Emperor took some of th and put them in a pot in a nicely arranged way. The sight w very beautiful. This was the origin of the practice. The Emper was so much pleased with his way of flower arrangement that said that ought to be the way to be followed in admiring flowe He is greatly revered as the founder of flower arrangement.

During the years of Nara and Heian periods, Buddhism w introduced and greatly flourished and the daily life in those da underwent a remarkable change in every way, and the beauty be suited to our taste began to be more highly appreciated.

With the rise of Buddhism in our country, the lotus flower ca to play a very important part, really, chrysanthemums gave rise the art of flower arrangement. This art rose out of the hi appreciation for what is beautiful and the earnest desire to use wh is beautiful as means of decoration. Underlying these two, find the views of life and universe acquired through the faith Buddhism tacitly expressed through this art.

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It is clear from many historical evidences how all sorts of foreign elements have been successfully adopted, adapted and digested to be part of our own existence.

The case is the same with this art. At first, flowers were used as offerings to deities, but in course of time, flowers began to be appreciated, arranged in particular ways. Those who appreciate the flowers arranged in certain ways have learned to find in every variety of form an interpretation of a phase of life or universe.

The most ancient school of flower arrangement aims at trying to represent the three aspects of the natural world, its essence, its outward manifestation, and its activity, and all these phases of nature are represented by various styles which various parts of the plant assume in a given place. In this school, the solemn and sublime posture represents the Buddha. The six elements or water, earth, fire, air, space and wisdom, are all expressed in the branches, flowers and leaves in a given place and these all serve to embody the spirit of Buddhism.

The ancient worthies could distinctly hear the voice of Buddha in the natural sounds of blowing winds and running rivers, and in the same way we can see the Buddhist ideas expressed in arranged flowers today. This all-pervading, all-embodying Buddhism can be very easily learned, and the art of flower arrangement also can be mastered very easily by anybody, anywhere.

We believe that all natural things are spiritual beings, and we enter into intimate relations with the living nature forgetting everything, even our own selves. We share this state of mind with all who lose themselves in the high delight of communion with the spirit pervading nature through cultivating this art, and thus we enter into close friendly relations with all such people, and gradually extend this relations country-wide, and contribute to establish peace in the land. (*Translated by* KYOICHI YAMAMOTO)

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CHAPTER V.

TEA CEREMONY AND RELIGION

By Prof. Michitoshi Hatano

Recently, we find the tea ceremony, handed down from of old, more and more extensively held in various classes of our fellow citizens, and this tendency shows the strong desire among our people to the time-honoured practice which means so much to them. There was a time, for a while, when it seemed as if our people buried all traditional practices in utter oblivion, but now they are gradually awakening to the recognition of the merit in those time-honoured practices, and in this sense, this revival is highly to be commended. Indeed we have every reason to inherit this ancient legacy and hand it down to our posterity. Attempts must be made to adapt it to this highly altered condition of our social and individual life. It has often been called that this ceremony is merely a piece of elegant art practised in a small room, or an act of pantomime, but after all, it is a very highly cultivated synthetic art.

The tea ceremony consists of three elements, the tea-things, manners and spirit. In the first place, the choice of tea-things must depend on the person's taste. He or she chooses some particular set of what is to be used in making the tea. In the Tokugawa period, the tea-canister, the hanging scroll and the sword went together to play a very important part in performing this ceremony. The excessive fondness the possessor had for his favourite tea-set is utterly beyond our imagination, indeed so deep was the affection that the possessor went so far as to hand it over to his enemy to prevent its destruction at the fall of a castle. In those days, a tea-service was sometimes awarded in recognition of the distinguished services in the war, and this practice contributed very much towards elevating the value attributed to the tea-service.

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Of course the tea-things alone do not cover the whole affa but we cannot go on without them.

The second element is the manner in which the ceremony conducted. The principles of making tea was founded on th devised by the celebrated Buddhist priest Dogen. But here we m add a remark that all outward formalities are nothing but an e ression of the indwelling spirit, without which all superfic observance of formalities amount to mere nothing, but at the sa time the formal adherence to outward formalities contribu something towards the prolongation of its existence, so we can entirely disregard the significance of empty observance of formalit The etiquettes observed in the tea ceremony ought also to be appl to our daily behaviour in society.

What is meant, then, by the spirit of this affair? It kept developing till it was given the ultimate form by Rikyu, the great master. This spirit may be said to consist in reverence, pur and calmness of mind. It may be said to be an expression of t Buddhist faith emphasized in the Zen sect. Everything in the t ceremony is given life by this spirit. As we said above, the spi the etiquettes and the tea-service all go together to give the f expression of the idea intended by this ceremony.

The history of the development in tea ceremony may be trac back to the ancient time of the Emperor Shomu (724-748), wh this ceremony was held. This ceremony was introduced in c country together with Buddhism. Then the tea was offered to t image of Buddha, and after the service, this ceremony was held the monastery. Tang was then in power in China, and the t used in the ceremony was that which was boiled and made into cake. It seems that the use of tea was encouraged to prevent t priests from the use of wine, which is forbidden in t commandments. One Rikyu wrote a book on tea in those da and taught how to cultivate, prepare, make and enjoy the tea. B he treated the subject from the point of enjoyment, as often indulg in by poets or writers, and had no religious element in it.

On the other hand, it is said that Eisai, a priest in the Kamakur period (1141-1215) introduced the tea ceremony from Chi This must mean that the tea-plantation was ruined with the r

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of the nobility, and with the rise of the military class, this priest intended to introduce this practice among the mass of the people. He succeeded in curing his Shogun of his overnight drunkenness by the use of tea, and later he wrote a book on how to promote good health by the proper use of tea and presented it to his master. Thus the Shogun became his great patron, and under his master's encouragement tea came to be cultivated in many places throughout the country, and tea became a popular beverage.

In the Kamakura period (1192-1333), powdered tea was in popular use. Then the tea was made by stirring about the warm water infused with the tea by means of a tea-whisk. In China, the Yuan Dynasty (1279-1368) so completely destroyed the former civilization that the older form of the tea ceremony became utterly unknown, and this new form now became popular among our countrymen. It is said that the scholars in the Ming Dynasty (14-17 centuries) could only read the word for "tea-whisk", but never knew what the thing looked like. Each new king destroyed the former culture so completely. The tea in popular use during the Ming period was just like the one we ourselves daily use, and the powdered tea of Sung Dynasty was unknown in Ming period. The use of powdered tea was preserved in our country, and became the origin of highly developed tea ceremony of the present day. Our country which enjoys the peaceful rule under one continued reign by the single dynasty of Emperors can afford the best place for the preservation and development of civilization and culture.

From the Kamakura period onward, tea came to be enjoyed by the mass of the people. But the use underwent a great change under the influence of Sung Dynasty and tea contest became very popular. In order to prevent the evil effect arising out of this abuse, a priest of the Zen sect devised a new method of enjoying the tea. Later, certain improvements were introduced in this method by the famous Rikyu. By him, highly Buddhistic elements were introduced into popular method and these two united one, and a new method established by this great master. As we said above, Rikyu introduced three elements into his method of making tea. Peace is that which is referred to in the Constitution promulgated by Prince Shotoku, who says, "Peace is to be regarded as the highest virtue". Buddhism also emphasizes strongly noble quality of this virtue,

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and under its strong influence we have become a peace-loving peo By respect he means respect and love, and this virtue is comm both to Buddhism and Christianity. Purity is also empha by Shintoism. "Purification from the six roots of evil" is strongly emphasized in the tea ceremony. Calmness of mind is tinctively a Buddhist virtue. In this state of mind, one can ga full enjoyment of the ecstacy of boundless joy, and can be initi into the esoteric parts of the doctrine. Our great poets and ar had this experience all in common, and attained their great through this experience. Indeed this experience underlies all activities of those worthies, and the tea ceremony is the fi expression of this state of mind.

We said that tea ceremony was a synthetic art. One elem of the ceremony is the hanging scroll. Most often we find s famous passages from classical authors written in elegant style some famous priest, and such a passage on such an occasion g a very deep impression to the readers. And people tried very har get together such materials as were likely to give favourable imp sions on such occasions. In Europe and America, tea sets can had in uniform style, but in our country efforts are exhausted to together all suitable materials even from foreign countries such China, Korea or even from Luzon to realise the harmony of articles. All the articles thus collected go together to express idea of calmness and peace, and those present feel the pervad quietness, peace and harmony which reign the hearts of the gue The tea ceremony may well be said to be the concrete expres of these united ideas.

In order to exhibit the characteristics of the Japanese tea, must speak of tea-taking in European countries. When there no tea, people used to take beer from early morning, and th were many people who suffered from the evil practice. Later Addison and Johnson and some others encouraged the use of hi tea as beverage, and formed a group for this purpose. This prac gradually found its way into homes. Tea gives no harm, and it take the place of wine and free the users from all bad effects of wi

Addison is said to have introduced John Locke's idea of freed and equality for the adoption of this custom. Tea-taking in country has its origin in Buddhism, but this ceremony is character

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by the democratic spirit which governed all those who were present at such occasions. Once they were in the ceremony room, they were all on the very equal standing, lord and vassal, master and servant. Only after the tea was offered to the image of Buddha they were allowed to hold the ceremony, and this fact shows that the ceremony is highly of religious nature. Thus we have good reason to boast of our unique ceremony. It is an art with strong religious element. It is characterized by the existence of holiness, goodness, beauty, and truth all embodied in it. It is a wholesome and harmonious art. We must try to purify our hearts by this time-honoured practice, and by this ceremony, try to purify the hearts of all mankind.

(*Translated by Prof. Kyochi Yamamoto*)

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PEOPLES' DEITY

350 Million Voluntary Donation

The new Arya Avalokitesvara (Kannon) temple was constructed at a cost of 350 *million,* 100 *raised by the sale of land owned by the temple. The balance of* 250 *million was raised entirely from donations.*

No special fund-raising campaigns were employed. Every donation was voluntary. Many followers offered to donate tiles or other marterial. Such voluntary donations give us an idea of the widespread and deep devotion of the public to this temple.

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CHAPTER VI

INDIA THE MOTHER

VERY EARLY CONTACTS

BUDDHISM COMES TO JAPAN

ROYAL PATRONAGE

BODHISENA—GREAT TEACHER

SANSKRIT STUDIES FOR 1400 YEARS

ANCIENT MANUSCRIPTS IN JAPAN

LOST IN INDIA

ONE THOUSAND-VOLUME BOOK

JAPANESE-SANSKRIT DICTIONARY

SANSKRIT STUDIES TODAY

LOVERS OF INDIA

PUBLISH MONUMENTAL WORKS

SOME EMINENT SCHOLARS

HINDU GODS POPULAR IN JAPAN

SHINTO INFLUENCED BY INDIA

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CHAPTER VI

INDIA THE MOTHER

By Prof. H. Nakamura

For centuries India, in her own characteristic way, has been exercising her influence on the thought and culture of Japan.

Although Japan is far away from India geographically, she is closely connected with her culturally and in other respects. Cultural relationship between the two countries can be traced to very early times. Without Indian influence, Japanese culture would not have been what it is today. As most Japanese profess the Buddhist faith, it is needless to say that they, in general, have been influenced by Indian thought to a great extent. Although Buddhism is merely one of the many religious movements that originated in India, we should not overlook the fact that Indian thought and culture have been introduced, along with Buddhist faith, into these four islands of the Far East. It is indeed amazing how Buddhism gradually spread to these far-off islands, situated thousands of miles away.

Introduction of Buddhism into Japan

Buddhism came to Japan through Korea in the latter half of the sixth century. In A.D. 552, through the agency of the king of Kudara in Korea, a royal gift, consisting of a statue of the Buddha, the Sutras, and banners, was presented to the Japanese emperor, accompanied with the message that the Buddhist Dharma, the most excellent of all doctrines which would bring immeasurable benefit to its believers, had been accepted in all lands lying between India and Korea. The question whether the new faith should be accepted was taken up by two opposing parties in the royal court struggling for political supremacy. Finally the pro-Buddhist party won.

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The new religion was, in the meantime, being continuously reinforced by the importation of missionaries, magicians, artists, the Sutras, various accessories of ritual, etc. Buddhism received its first royal patronage under Prince Shotoku, who became regent to Empress Suiko in A.D. 598. He drew up Japan's first Constitution proclaiming the 'Triune Treasure' (*triratna*), i.e. the Buddha, the Dharma, and the Sangha, to be the ultimate object of faith, and single-minded devotion to it the fundamental factor of an upright life.

At public expense, he built Buddhist temples, pagodas, seminaries, hospitals, dispensaries, and asylums for the aged and the helpless. Under his reign (593-621), the Japanese got their direct touch with Chinese Buddhism. He sent students direct to China to study Buddhist doctrines.

In the year 624, seventy-two years after the first introduction of the Sutras, the temples numbered 46, priests 816, and nuns 569. From that time onwards, the influence of Buddhism continued almost without interruption to the close of the Tokugawa regime (1868).

For over twelve hundred years, Indians have been coming in Japan. The first Indian to come to our land was Bodhisena, a Buddhist monk. He was born in a Brahmana family in Southern India. Having got a mystical inspiration from Manjusri Bodhisattva, he went to China and lived in Godai Mountain. Requested by some Japanese, who went to China for diplomatic negotiations and for study, Bodhisena undertook a voyage to Japan along with some other Buddhist monks of China and Indo-China, and arrived at his destination in A.D. 736. He was cordially received by the Imperial family, and was appointed an archbishop. People called him Baramon (Brahmana) archbishop in an informal way. He always recited the *Buddhabatamsaka-Sutra*, and was versed in many formulae. When the famous Buddha statue, representing Vairochana Buddha, was cast and established in the city of Nara, the then capital, he officiated at the consecration ceremony as head of the many. He passed away in 760.

Study of Buddhist—Sanskrit Texts

The tradition of Sanskrit studies has been kept alive in Japan for nearly 1400 years in the colleges attached to the great Bud-

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athedrals. In the year 607, Horyu-ji, the most ancient temple xtant in Japan, was established, where Prince Shotoku occasionally ave lectures on some Mahayana-Sutras, *i.e.* the *Saddharma-Pundarika*, he *Srimaladevi-simhanada*, the *Vimalakirtinirdesa-Sutra*, etc. His ommentaries upon them have been preserved intact; they are egarded to be the most ancient works extant in our country. Later n, Horyu-ji, which is also the oldest wooden temple in the world, ecame a great centre for the study of Buddhist idealism *vinjaptimatrata*). Even now lectures are given there annually.

In the Nara period (710-784), there flourished the studies of 1) the Disciplines (*Vinaya*), (2) the *Abhidharmakosa* by Vasubandhu, 3) the *Satyasiddhi*, a treatise by Harivarman, (4) the works of Nagarjuna and Aryadeva, (5) the works of Buddhist idealism, and (6) he *Buddha-vatamsaka* (or *Gandavyuha*) *Sutra*. These are called 'the ix Schools of the Ancient Capital'. The first three schools belong o Hinayana, and the latter three to Mahayana.

The *Abhidharmakosa* of Vasubandhu and the *Vijnaptimatrata-iddhi* of Dharmapala have become known to the West only through he French translations of L. De La Vallee Poussin. In Japan, undreds of treatises have been composed on them, where one can ind copious references to other works. The *Abhidharmakosa* was adopted by many monks as a compendium of the Sarvastivada doctrine, whereas Dharmapalas' *Vijnaptimatrata-siddhi* was studied as an authoritative canon of Buddhist idealism.

Buddhist logic (*hetuvidya*) also was introduced into Japan at a very early period. At the time of Emperor Kotoku, Do-sho (d. A.D. 700) went to China and studied with Teu-en (Jion), under Hiuen-Tsang, the system of Buddhist idealism, which was then the newest thought, as well as the system of Buddhist logic. Returning home in 661, during Emperor Saimei's reign, Do-sho introduced the study of the system of logic into Japan. As he disseminated his newly acquired knowledge at the Gango-ji temple, this tradition, beginning with him, is generally referred to as 'the teaching at the southern temple'. It was within a brief period of only sixteen years, after the Buddhist logic was introduced into China, that it was further conveyed to Japan also.

Later on, in 716, Genbo went to China to study Buddhist logic under Chih-Chow (Chishu), the third descendant of the founder

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of the Hosso sect (a school of Buddhist idealism). After he came back to Japan, he propagated his learning at the Kofuku-ji temple which is referred to as 'the teaching at the northern temple'. From that time, this system of logic came to be studied in the Hosso sect as a discipline subordinate to the study of the Buddhist idealism of the *Abhidharmakosa*. The number of books written in Japan on Buddhist logic is not inconsiderable, and even the bibliography entered at the end of the *Immyo-Zuigenki* (*The Origin of Buddhist Logic*), written by Hotan in the first half of the eighteenth century, comprises eighty-four Japanese works of the kind. It seems that more than two hundred works were composed before the advent of the Western influence.

St. Kobo and Jogan

It was Kukai or, posthumously, St. Kobo (774-835), who introduced esoteric Buddhism (Vajrayana) from China into Japan. He was also responsible for introducing the study of Sanskrit characters, known as 'shittan', a Japanese equivalent of the Sanskrit word '*siddham*', which one finds at the beginning of ancient Indian inscriptions and works. Some Sanskrit texts in Chinese script have also been transmitted to Japan. In some Japanese temples, ancient manuscripts in Sanskrit have been preserved intact. They must have been brought from India or Central Asia to China and thence to Japan. Those manuscripts found in Japan, strangely enough, say, are much older than those preserved in India. The Indian writing materials on which the Indians wrote were palm leaves and strips of birch bark; both materials were very fragile and, in the Indian climate, quickly perishable. Thus it happens that the majority of manuscripts which India now possesses date only from the last few centuries. A few manuscripts found in India, however, date back to the eleventh and the twelfth century, but excepting those recently found in eastern Turkestan, the oldest Indian manuscripts are to be found in Japan, which date from the first half of the sixth century. Sanskritic studies were revived in modern Japan by Jogan (1639-1702). He edited some Sanskrit *dharanis*. Some of them will be utilized in the critical edition scheduled to be soon published by Dr. R. O. Meisczahl, the German Sanskritist. Jogan was also the author of a well-known work on Sanskrit studies entitled *Shittan-sanmitsu*.

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St. Jiun, alias Onkwo (1718-1804), was primarily a student of Chinese, classics and practised the Zen meditation. He had also a fair knowledge of the whole scope of Buddhism. He laid down the basic monastic rules (*Komponosei*) in which he prescribed the daily activities for the priests, and tried to regain the original spirit of the religious life as taught by the Buddha. Thus was established the Shobo-ritsu (Saddharma Vinaya) sect. Among the many books he wrote, the notable ones are *Hofuku-zugi* (Explanatory Diagram of Robes), *Shinpugudan* (Discussions on Shintoism and Confucianism), and *Nankai-kikidengeransho* (Commentary on I-tsing's Record of the Buddhist Religion). His personality was so attractive that among his devotees there were nobles and peasants, priests and laymen. To the Imperial family he used to deliver sermons, which were published under the title *Juzen-hogo* (Sermons on the Ten Cardinal Virtues), an explanation of Buddhist ethics centring on the ten cardinal virtues.

It is said that St. Jiun's writings comprise several hundred volumes (*kwan*). Rev. Hoshu Hase of Shingonshu University in Kyoto compiled the majority of his works, and the Koki-ji temple published them in 1926 under the title *The Complete Works of Jiun Sonja* in nineteen volumes. The *Bongaku-shinryo*, a collection of works comprising one thousand volumes, compiled by him, was indeed a thesaurus of Indian studies in those days. It includes all materials on Indian Buddhism that were extant throughout Japan in his time. A portion of it, which is called *Raykusen* (Abbreviated Study), is a Sanskrit dictionary arranged in alphabetical order, whereas the portion entitled *Kwosen* (Detailed Study) is a dictionary of a greater scope. But the essential portion of it is a collection of Sanskrit texts, both large and small, preserved in Japan. Treatises and expositions upon them by him and his disciples also have been incorporated therein. We are today surprised at the grand research project he undertook; and his highly scientific method of study, which resembles so closely the modern philological method of investigation, is simply admirable.

Selected Works of Jiun Sonja, in four volumes, was published by the Jiun Sonja One Hundred Fiftieth Death Anniversary Commemoration Society, in Osaka, in 1953. The following Sanskrit texts

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are included in this work: the *Sukhavativyuha-Sutra*, *Bhadracari Arya-samantabhadra pranidhana*, *Prajnaparamitahrdaya-Sutra*, *stotra* to the eight Guardian Beings inclusive of *devas* and *naga Gatha* of Dharmakaya, the *stotra* to Eleven-faced Avalokitesvara *stotra* to the Bodhisattvas of the Padma group and a work en *Jijuyu*. The last one, *Jijuyu*, is a collection of many Sanskrit G with translation of each word, or its revision, written in be the lines, and some times accompanied by comments. In the *Works*, 'A Study on the *Prajnaparamitanaya-Sutra*' al included. This *Sutra* is one of the most fundamental and impo Sutras of the Shingon sect. Its Sanskrit original was not ava to him, and he based his studies primarily on the Chinese ve which he, in fact, attempted to restore to Sanskrit by way of Ch script, and in this he was partially successful.

Tominaga Nakamoto

Another great figure of the eighteenth-century Japan Tominaga Nakamoto (1715–1746). He studied Confucian, Shi and Buddhist scriptures, but from the view-point of a free-thi Presenting his own standpoint, he said, ' I am neither a follow Confucius, nor of Taoism, nor of the Buddha. Viewing their sa and acts as an outsider, I discuss them as I want'. Although he not read Sanskrit texts, he was the first to engage himself in criticism of Buddhist scriptures, availing himself copiously Chinese versions of them.

As a result of his researches, he formulated a general outl the development of Indian Buddhism in a particular orde sequence. This outline of historical development was advoca St. Tendai, against the theological setting of Buddhist scrip which had been adopted by most of the Buddhist denominati those days. He set forth his opinions in a work entitled *Shutsuj* (Monologue after the Meditation), published in 1745. It was, b way, just one century ahead of E. Burnouf's epoch making *Introduction a l' historie du Bouddhism indien* (Paris, 1844); an general outline set forth by Tominaga is mostly admitted ev the present-day historians. The publication of this work gave r much dispute among Buddhists and Shintoists of those days; gradually early Buddhistic influence waned yielding place to S ism. By 1868, *i.e.* the occasion of the Meiji Restoration, Shin had gained the upper hand.

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Excepting India, there is no other country in the world where so many students are learning Sanskrit as in Japan. Thousands of them have at least a rudimentary knowledge of Sanskrit and Pali languages. There are many universities where they are taught these languages. A great many books concerning these languages have appeared in recent times, some of which are in no way inferior to those published in India, Europe or America.

The reason why studies of ancient India are carried on so earnestly in Japan is that her people have been mostly Buddhists. As Buddhism originated in India, most of the Japanese regard India as their spiritual motherland. They are deeply interested in Indian culture, and want to know the background of Buddhism. That is the reason why so many students are engaged in the study of Sanskrit and Indian culture.

It is needless to add that studies on India comprise so many aspects, but in Japan they are conducted chiefly under the head of Indian philosophy. By Indian philosophy is meant philosophical and religious thoughts in India, as well as studies on the various phases of their ideal development in the orient in general.

It is indeed sad that very little is known in India of the labours of the Japanese Indologists because of the ignorance of the Japanese language.

In the year 1879, a chair of Buddhist learning was founded under the title of Indian Philosophy at the University of Tokyo. Since then, Indian studies have been carried on very eagerly by many scholars in different universities and colleges—both national and private—many private colleges are managed for the most part by various Buddhist denominations. The special merit of Japanese scholarship lies in the comparative study of Indian texts with the Chinese and Tibetan versions.

As for the early development of Indian and Buddhist studies in our country, I contributed an article entitled 'Indian Studies in Japan' to *Pracyavani* (Vols. IX and X, 1952–53), the journal edited by Dr. Roma Chaudhuri and Dr. Jatindra Bimal Chaudhuri in Calcutta. As I do not wish to go over that ground again, I shall

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confine myself here to contemporary phases of this developmen Japan.

Dr. Hakuju Ui, formerly Professor of Tokyo and Tohoku U versities and a member of the Academy of Japan, was awarded Cultural Order two years ago. This is the greatest mark of distinct still current in Japan, which is given by the Emperor to those have made the most signal contributions in the field of cult understanding. Indians might be reminded of Dr. Ui's fam translation of the *Dasapadartha-sastra* of Maticandra, published the Royal Asiatic Society, London, in 1917. This is an anci Vaisesika work preserved only in its Chinese version. Since then has published some articles in English and about 40 volume Japanese, dealing with Indian philosophy. Recently he publis a study on the *Vimsatika* and the *Trimsika* of Vasubandhu.

Professor Naoshiro Tauji of Tokyo University, who has recen been elected a member of the Academy of Japan, has writte book entitled *On the Relation between the Brahmanas and the Sraula-Su* (The Toyo Bunko, Tokyo, 1952). He also published other wo *viz. The Bhagavad-Gita*, 1950, and *The Vedas and Upanisads*, 1953.

About the same time, Dr. Gisho Nakano, President of Koya University, brought out Japanese translations of the *Manavadhar sastra* and the *Yajnavalkya Smriti*. Professor Hisao Sakai of Hokka University has been continuing his studies on the Upanisads. P fessor Gikai Matsuo of Kyoto University has been engaged in t study of the Nyaya.

Professor Yensho Kanakura, Dean of the Faculty of Letters Tohoku University, Sendai, was awarded the Academy Prize for excellent work *The History of Ideas in Mediae'val India*. Professor Tok Tada, ex-Lecturer of that University, who was teaching at t American Academy of Asian Studies, San Francisco, and Profes Hakuyu Hadano published last year, under the advice of, and collaboration with, Professors Kanakura and Ryujo Yamada. "*Ca logue of the Tohoku University Collection of Tibetan Works on Buddhis* at the Seminar of Indology, Tohoku University. This forms a sequ to "*The Complete Catalogue of the Sdedge Edition of the Tibetan Budd Canons*, published by the same Seminar some years ago, and th work, also was awarded the Academy Prize.

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Professor Susumu Yamaguchi, President of Otani University, Kyoto, published last year a work on Buddhist idealism, which contains a Japanese translation of Vinitadeva's commentaries on the *Vijnaptimatrata-vimsatika* and *Trimsika* of Vasubandhu, Sthiramati's commentary on the latter, and a study on Dinnaga's *Alambana Pariksa*, along with its Tibetan text and its rendering into Sanskrit. This work, together with his former ones, bears testimony to the high standard that Japanese scholarship has attained even in the purely philological department of Indian studies. His disciple, Mr. Shoju Inaba, is the author of a remarkable work on Tibetan grammar. Professor Shuki Yoshimura of Ryukoku University has achieved wonderful results in Tibetan studies.

Buddhist idealism is a favourite subject with Japanese scholars. Professor Yoshibumi Ueda of Nagoya University is the author of a work on it. Not a year passes without several dissertations being submitted to the various universities on the subject of Buddhist idealism. Professor Kogen Mizuno of Komazava University has published many valuable papers on Pali Buddhism, and Professor Akira Hirakawa of Tokyo University is specializing in the study of the *vinaya*. Professor Ashikaga of Kyoto University edited a portion of the *Sukhavativyuha-Sutra*, based upon a new-found manuscript. Professor Shimya Kasugai of Bukkuyo University has contributed some noteworthy articles on the *Sutra*.

Besides the above mentioned, there are many other scholars working in various fields of research, a detailed treatment of whose works is obviously not possible here.

Studies regarding modern India in Japan are regrettably very poor. Professor Reiichi Gamo of Tokyo Foreign Language University is one of the few scholars in that field. He teaches Urdu. Professor Masakiyo Miyamoto of Osaka University translated Romain Rolland's biographies of Sri Ramakrishna and Mahatma Gandhi, which were highly appreciated by the intellectuals. The present writer contributed an article to one of the leading journals, entitled *Kokoro*, describing the activities of the Ramakrishna Mission in America and Europe, based upon his personal knowledge of the Mission's activities and its publications. Works of Gandhi and Nehru have been translated to a considerable extent.

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A national body of scholars, under the name of Japanese Ass tion of Indian and Buddhist Studies, has been in existence for n four years. This Association has about 600 members and is he by Professor Shoson Miyamoto of Tokyo University, who m enormous efforts in bringing up the society and is regarded a doyen among scholars in this field. Its head office is located a Seminary of Indian Philosophy at Tokyo University, and it publ a journal regularly.

We should also add that as a private venture the Okura Institute for Cultural Researches, Yokohama, started a grad institute for Indology two years ago. This Institute was founde Mr. Kunihiko Okura, and its present president is Mr. Yasa Shimonaka. At present the emphasis of study is laid on Indian p sophy, and the present writer has been called to head the staff.

Indian Culture Among The Common People

Although the common people in Japan do not know Sans they are familiar with the Nagari characters. One can find Japanese cemeteries many wooden tablets written in the N characters. In Japanese temples, there are images of Buddha, Bo sattvas, and other god-like beings with the Nagari character scribed beneath them. These are called their seeds (*bija*).

Japanese characters were no doubt constructed on the lin Chinese characters, yet there is a great difference between the the Chinese characters are ideographic, whereas the Japanese cha ters are phonetic like the Nagari characters, Japanese chara are arranged just in the same order as in Sanskrit. According legend, Japanese characters are said to have been constructed b Kobo, who also introduced Vajrayana into Japan.

Along with Buddhism, the worship of some Indian gods also introduced into Japan, which was later incorporated into systems of Buddhist rituals. Indra, who was the god of thunder most popular among the gods of the *Rig-Veda*, is adored by com people here under the name of Taishaku-ten (literally, Emper gods, whose name is Sakra). Ganesa, an Indian god of wisdom, has the head of an elephant and the body of a human being worshipped under the name of Sho-ten (literally, holy god) in Buddhist temples as one who confers happiness upon his vot

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especially in love affairs. In Japan, we find very often figures of two Ganesas, male and female, embracing each other. An ocean-serpent is earnestly worshipped by sailors under the name of Kyujin, which is a Chinese equivalent of the Indian *naga*. Hariti and Dakini also are worshipped by some people. Bishamon, who is very popular among the common people, is a Japanese equivalent for the Indian Vaisravana (Kubera), the god of fortune.

It is not only Japanese Buddhism, but also Shintoism which has been considerably influenced by Indian thought. Although syncretism with Buddhism was denounced by the State in the days of the Meiji Restoration, we find remnants of strong Indian influence even in the present-day popular Shintoism. Here are some interesting instances. Sui-ten (water-god), who is worshipped by the common people in the down town of Tokyo, is called so with the Buddhist appellation. This god is in origin Varuna (water-god in India also), and was introduced into the Buddhist pantheon by esoteric Buddhism, though Shintoist priests might explain it now in a different way. Kompira, a god of voyage, is worshipped ardently at the Kotohira Shrine in Kagawa Prefecture. Shikoku is a corrupted form of *kumbhira*, a Sanskrit word denoting a crocodile in the Ganges. Benten (literally, goddess of speech) is the Chinese and Japanese equivalent of Indian Sarasvati. Along sea-coasts and around ponds and lakes, one finds so many shrines of Benten, where her images are installed. Daikoku, a god of fortune, is a favourite one among the common people. His name is the Chinese and Japanese equivalent of Mahakala, another name of Siva.

Even with regard to the common ideas and ideals that inspire and guide the Japanese in their day-to-day affairs, the Indian influence is noticeable to a great extent. One of the virtues conspicuous among them is forbearance, which is traced to Buddhistic influence. Humanitarian tendency among the common people of Japan is also ascribed to the influence of the Buddhistic conception of *maitri* (compassion).

Thus, taking all these facts into account, we notice that for centuries India, in her own characteristic way, has been exercising her influence on the thought and culture of Japan.

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CHAPTER VII

In Terms of Buddhism

JAPANESE ARE INDIA'S GRAND CHILDREN

By Rev. Riri Nakayama, *Executive Director, Buddha Worshippers' Association in Japan*

If Buddhism had been subtracted from Japanese history, the Japanese would have remained savage islanders engaged in continuous factional strife.

From the 6th Century, through the good offices of Korea and China, the wise and peaceful teachings of the Lord Buddha were brought to Japan from faraway India. The Japanese were enlightened and began to live their lives according to the teachings of Buddha.

In the nearly 1,400 years since then, Buddhism has influenced all aspects of Japanese life, dress, food, housing, social system, politics economics, literature, arts, music and thinking.

I shall never forget my deep feelings when I trod with my own feet on the sacred soil of the country of Buddha when I landed at Calcutta on Nov. 9, 1949, as one of the Japanese delegates to the World Pacifist Conference in Shantiniketan and Sevagram.

At the reception in Calcutta I pointed out that as far as Buddhism is concerned, the Japanese are the grand children of India, because India taught Buddhism, to the Chinese who, in turn, taught us Japanese.

Unbreakable Ties

Through Buddhism Japan and India are connected by unbreakable ties. Our ancestors considered India "Tenjiku" or a holy land and paid respects accordingly.

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The countries of Europe and America would never have becom civilized if they had not known Christianity. The area whe Christianity came into being is now the centre of internation dispute and it is impossible to visit the area.

The sacred country of Buddha, India, has gained glorious ind pendence by adhering to the principle of Ahimsa or non-violen from the teachings of Buddha, and it is indeed a matter of gre rejoicing that Dr. Rajendra Prasad, who was elected President the Republic of India eight years ago, came to visit Japan.

Buddhism was first brought to Japan in the days of Emper Kimmei in 552 A.D. when an envoy of the Korean King of Pakch brought a Buddha image and several copies of Sutras to the Japanes Court.

In the 7th Century, the first Indian visitor recorded in Japanes history, a preist named Dharmabodhi, came to Japan. He cam to Japan via China and Korea and resided on a hill, Hokkesan, i Harima Province in Hyogo Prefecture.

History records him as possessing a small bronze image of th Thousand-Armed Avalokitesvara (Kwannon) and in communio with Vaisravana or Kubera (Bishamonten) and Goshringa (Gozu ten wo), guardian diety of Jetavana of Saravasti (Gion-Shoja).

In 645 A.D. he succeeded in curing Emperor Kotoku of a serio illness through prayer and the six Imperial Princes are said to hav worshipped him in appreciation.

After preaching for a week in the Imperial Court, he returne to his home where the Emperor had a temple for Avalokitesva raised to him in 650 A.D. and attended the dedication ceremon personally.

Buddhism spread very rapidly through the efforts of Dharma bodhi. An exhibition-ceremony of Tripitka (Daizo-ye) was held the Imperial Palace with Dharmabodhi presiding. He lived for years in Japan.

In the 8th Century Bodhisena, famous Indian Mahathera wh was a Brahman from South India of Bhara-dvaja family, came

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Japan. It is said that he visited China because he wished to see Bodhisattva, who was said to have been born in China. After arriving at the mouth of the Yangtse River, he climbed Wutai Mountain in a vain search for Bodhisattva.

He was persuaded by Japanese envoy Hironari and monk Rikyo, who had been sent to the Chinese Court by the Japanese Emperor, to sail for Japan. He arrived in Kyushu in August, 736 A.D. with Buttetsu, a Buddhist monk from Vietnam, and then proceeded to Osaka.

He was welcomed to Osaka by the Venerable Priest Gyoki, renowned for his high virtue and social work, who had been sent from Nara by Emperor Shomu.

Gyoki took the Indian sage to his own temple, Sugawara Temple in Nara. In appreciation for the cordial hospitality accorded him by Gyoki , Bodhisena is said to have shown some Buddhist dances at a reception.

Bodhisena taught Sanskrit grammar to young priests at the Daian Temple and recited Avatansaka Sutra in preaching to the Japanese masses. He was presented with the title of Bishop and sacred Buddhist robes from the Imperial Household.

There was a historic Buddhist function in Nara in 746 A.D. to dedicate the Grand Buddha Vairochana to the Lord Buddha under the sincere sponsorship and personal presence of both Emperor Shomu and Empress Komyo with Gyoki, Roben and other eminent monks and devoted personages present.

Bodhisena was asked to preside over this stately ceremony, and one can well imagine Bodhisena's appreciation for the great honour accorded a foreigner.He was counted,therefore, as one of the four builders, along with Emperor Shomu, Gyoki and Roben, of the Todaiji Temple with the Grand Buddha of Nara.

The religious influence of the Todaiji Temple and the Grand Buddha on the Japanese people since the 8th Century is unfathomable, and there are very few foreign visitors to this country who do not take the time and trouble to visit and pay their respects to the Grand Buddha. We must not forget that there is one Indian Buddhist

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sage among the four builders of the world-famous Todaiji Tem and the Grand Buddha.

Bodhisena died at the age of 57 in 760 A.D. and he is buried Tomiyama, Nara. His famous disciple, Priest Shuyei, pio carved his master's biography on a stone monument which erected in 773 A.D.

Influence on Language

The greatest influence of Bodhisena on Japan is his arrang ment of the Japanese syllabary of 50 sounds based on the Sansk grammar. His influence will continue as long as the Japanese lang age continues to exist.

This syllabary of 50 sounds was composed into the Iroha ve by Kobo-Daishi, Buddhist sage and founder of the Shingon Se The verse is as follows:

The flowers, however fragrantly blooming
Are doomed to wither, and who in this world
Can hope to be permanently living?
The remotest mountain path of existence is crossed today!
Awakening from a dream so evanescent,
I am no more subject to intoxication.

It is a Japanese version of Buddhist Gatha in Mahaparinirv Sutra which runs:

Anitya vata samskara
Utpada-vyaya dharminah
Utpadya ca nirudhyanti
Tesam vyupasamah sukhah.

One can imagine how unbreakable is the bond between In and Japan when one considers that every Japanese child bor taught by its parents to learn by heart the Iroha verse, which really the essence of Buddhism of India which Japan has been rev ing and believing these 1,400 years.

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CHAPTER VIII

Preserved Intact Here

ANCIENT INDIAN COURT DANCE

[By Kokichi Nagata]

Japan which was recently honored with a visit by Prime Minister Nehru again had the honor of greeting President Rajendra Prasad. These occasions are to be congratulated since they promote further, the friendship between India and Japan.

Prior to his departure from New Delhi, President Prasad in an interview with Japanese correspondents there expressed his desire to make a close study of Japan's ancient culture and circumstances of our modern industries.

I was especially impressed with the President's plan to study our ancient culture. It is as might be expected of a President of a great nation of the Orient that has a history of 5,000 years. The Japanese who are proud of their wealth of ancient cultural treasures wish to take this opportunity to express their appreciation of the President's interest.

The court dance and music introduced into Japan 1,200 years ago from India are preserved in their original form to this very day. The original form is not preserved in the ancient records, musical instruments and masks alone but in the form of the dance itself. This court dance and music cannot be seen even in their home-land, India. They do not exist in any of the other Oriental countries. It is a unique cultural asset found only in Japan and it is one of the wonders of the world. The Japanese are justly proud of this art which they have succeeded in preserving through the centuries.

The Japanese word "Bugaku" means musical dance and refers to the musical dances of India, Tibet, China, Annam, Cambodia,

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Siberia, Korea and other Oriental countries which were introd into Japan more than 1,000 to 1,300 years ago.

From the time it was first introduced into Japan, the dance and music were given the careful attention and protec of the Imperial Household. A special office was established to t the dancers and musicians. This art has been preserved through years as a ceremonial dance to be performed on various nati celebrations and for visiting foreign diplomats. The formal stage this art is found only in the Imperial Palace.

Indian dance music is composed of the eight pieces of Bos Garyobin, Konju, Bairo, Bato, Riowo, Ama-Ninomai, and Ban raku. There are some scholars who include the Genjoraku. Altho there is no conclusive evidence, there are three more pieces which believed to have been brought over from India.

These eight dances have the most distinguishing characteris The dancers all wear red masks and wear a peculiar costume. accompanying music, except that for the Bairo, is the pec two-scale tune used in India 1,200 years ago. The original of this ancient music is preserved to this day.

A Brahman priest who was a former nobleman by the n of Bodhisena introduced the Indian court dance and music. He invited by the Imperial Hosehold and came to Japan with anc Buddhist Priest, Buttetsu, from Annam in 736 A.D. The fa Todaiji Temple of Nara was completed 12 years after these p arrived in Japan. The Indian court dance and music was perf ed in Japan for the first time in celebration of this great te Later, Emperor Shomu who erected the image of the Great Bud in Nara, conferred the title of Brahman High Priest on Bodhis

Japanese of the later periods always refer to this priest by title. He died in 760 A.D. at the age of 57. He had resided in Ja 24 years and was buried in this land. Eighteen years after his pas his followers erected a monument to his memory. This monu no longer exists but the inscription is recorded for all to read. A one who reads these words will be deeply impressed with the P Priest's burning spirit of martyrdom. At the same time, it will that the Japanese are a people who do not have the slig

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sense of racial discrimination and that they are a people that will never forget a kindness once received.

I sincerely desire that the Japanese become aware of the fact that the friendship between India and Japan is more than 1,000 years old. This is not all. Historical records show that an Indian drifted to the shore of Aichi Prefecture in 799 A.D. and showed the people how to cultivate cotton. A well-known ethnology scholar has pointed out that there is evidence that an Indian community existed in Shima district in Mie Prefecture.

These Indians were called Tenjiku Ronin (masterless Indian samurai). This is evidence that some Indian blood flows in the veins of the Japanese.

Whatever that may be, I wish to take this opportunity to explain with pictures the four most well-known dance pieces.

The mask shown in Picture 1 was used in Riowo. The dancer wore this strange mask and danced a powerful and lively dance. The top of this mask is decorated with the figure of a dragon, the representative beast of the Orient who is believed to control the rains and waters. The late Dr. Takakusu stated that the dance is a part of the ancient Indian opera, "The Joy of the Dragon." This dance is the most representative and popular court dance. The mask is preserved at the Todaiji Temple.

Picture 2 shows the mask used for the Ama-Ninomai dance. It is an ugly mask that gives one the impression of a leper. This is the most peculiar of all dance masks and is worn by the dancer who is a partner of a dancer who wears a smiling mask. The dancers give an imitation of an official who danced before them. There is a Japanese slang phrase, "Ninomai o fumu" which means losing out by imitating others. This phrase is believed to have been taken from the title of this dance. This fact attests to the wide popularity of this dance. "Ama" is believed to be an Indian word but the meaning is unknown. The mask is one of the collections preserved at the Tamukeyama Hachiman Shrine in Nara.

Picture 3 shows the Bairo (Bhairon) dance. Four dancers wearing this costume do the dance. The headpiece is a peculiar helmet called the "Tori kabuto." They are holding a sword and

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shield. This is a lively war dance that ends with a sword da
It is said that all warriors were required to dance this da
before the altar when going to the front. The word "Bairo
of the Indian word meaning War.

Picture 4 shows the Genjoraku dance. The dancer wea
fierce mask. The dance depicts a courageous male who kills a serp
by beating him to death with a short stick. It is a very lively da
The title Genjoraku means "a dance in which a serpent is sei
It is said to be the dance adaptation of the Indian story of K
believed to be a corruption Pedu who beats a serpent to dea

The Hindu festival of Shradh, feasting the souls of ancestors is annualy celebrated in Japan on July 13, 14 and 15. It is called the festival of Bon and has been celebrated for the last 1300 years. Besides feasting the souls of the dead and the priests, fire works are displayed and a great dance festival is held celebrating the entry of ancestral souls into heaven.

In India we only mourn and meditate. In Japan they celebrate the occasion. I witnessed the festival celebration in the biggest theatre in Kyoto. The dance is called the Bon-Odori. It is best celebrated in the rural areas where it has become the most delightful event of the season for the young folk who celebrate it at village shrines. It is a rhythmic dance in which the performers singly and in groups assume graceful postures, like living statues, and sing or chant religious and folk songs.

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*I am sorry the Photograph of Indian Court Dance masks are not enough to be reproduced. C. L.

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CHAPTER IX

INDO-JAPANESE CO-OPERATION

[By Yoshitaka Horiuchi, M.BA., Ph.D., LL.D.]

My visit to Japan has been not only of an exceeding interest, but a most exhilarating experience. And I am very grateful to the Government, the leaders of Japan, and even more, if I may say so, to the people of Japan for the warm and affectionate welcome they have given me, which is something much more than merely an official welcome. Affection always draws out affection, just as hatred draws out hatred. I wish in the world today there was less of hatred and cursing of the nations and more of friendly approaches, which would inevitably result in a friendly response. I think that is the law of nature, law of science, if you like.

Jawaharlal Nehru.

President Dr. Rajendra Prasad's visit as a state guest of Japan from September 27 to October 4, following the visit of Premier Jawaharlal Nehru last autumn, focuses international attention upon the import of Indo-Japanese co-operation and India's leadership of the Afro-Asian third world in our changing one world.

Prasad-Nehru's India without industrial power or naval–military–air–nuclear–missile power—is today *the world's third diplomatic power only next to the U.S.A. and Soviet Russia, as well as a moderating force in the two worlds' cold war.* The source of India's influence, said Prime Minister Nehru to the writer during a special interview on October 8, 1957, is their "*realistic spiritual diplomacy*"—"what

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India says and does is realistic, and finds an echo in people's mi and hearts".

But Mother India still shows her wounds from four centu of European colonial exploitation—mass poverty, mass illiter mass hunger of people who had only 15 cents a day average inc (or $57 per year income) *without two square meals a day* at the tim independence. In 1958, Prasad-Nehru India is still struggling freedom from Portuguese colonialism, from the remnants of Engl colonialism in the Radcliffe Line disguised economic colonialis which is retarding the economic independence of India and Paki for at least one generation.

With 387-million population increasing by 5-million per annually, who will total an estimated half billion people to feed 1976, India has launched upon her Five-Year Plans from 1951 conquer hunger, poverty, mass illiteracy, and other evil afterm of colonialism. Her *Second Five-Year Plan* (1956–61), costing $8-bill seeks to increase her national income by one-fourth to feed 25-mil more people by 1961—seeking to raise their people's standard living to $66 per person annual income by 1961 to give them t square meals a day. This modest goal of under-developed India c be achieved only with the full support of the Indian people and aid friendly nations—and in this our Japanese people should give empathetic co-operation to our traditional Indian friends.

From a world outlook, the industrialization of India and t industrialization of Communist China has been called an histo race whose winner will decide whether Asia tomorrow will ha Free India or Red China as its leader with far-reaching wo consequences. Moreover, from 1970 the world "Big Six" pow are estimated to be the U.S.A., U.S.S.R., Germany in the W and India, Red China, Japan in the East. Therefore, the Ind Japanese co-operation is important not only for their mut welfare, but also for out inter-dependent one mankind.

In this Indo-Japanese co-operation, President Dr. Rajen Prasad plays a great role. A symbol of New India, Dr. Prasad co bines Gandhiji and Indian spiritualism with Western science, noted in his books "India Divided". and "At the Feet of Mahat Gandhi," etc. A selfless patriot with the humility of greatness tha

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India, Dr. Prasad and the Indonesian President Dr. Sukarno are two of the most educated scholar-statesmen Chiefs of State in the world today. President Prasad is a peerless leader for Indian independence from disguised cultural colonialism just as Noah Webster and Emerson led the American cultural declaration of independence from Europe.

Born 74 years ago in Bihar on December 3, 1884, Rajendra Prasad lived 63 years under British colonialism and 11 years in Free India—being the First President of the Indian Republic since 1950. He spent his youth during the zenith of Pax Britannica colonialism with, what Nehru's "Discovery of India" writes, 'English white supremacy master racism long before Hitler's racism.' From 1917, notes Prasad's "At the Feet of Mahatma Gandhi", he joined Gandhi, giving up his law practice after the British Amritsar Massacre, to devote his life exclusively for India's independence. Like the 250,000 Indian leaders for freedom who were imprisoned and/or jailed by the English colonial masters from the Amritsar Massacre to the Indian independence, Prasad, Gandhi, Nehru, Bose, all suffered many imprisonments. As the Indian National Congress President, Prasad was an inspiring leader for freedom by peaceful revolution and love that is Gandhiji, which in the end proved *the soul is mightier than the sword.*

Unlike some English and Australians who today still hate their World War II enemy, Gandhi, Prasad, Nehru and other Indian leaders forgave their British enemy of their sins of racist-colonialism from Clive to Churchill. Unlike Korea that confiscated hundreds of million dollar Japanese property as "colonialism reparations" and Phillippines that demanded and obtained from America "colonialism reparations", as it were, Prasad-Nehru's India did not demand billions of pound "colonialism reparations" from Britain, France, Portugal for their four centuries of colonialism in India. Rather India remained in the British Commonwealth. The Indian spiritual diplomacy is built upon the Hindu and Buddhist philosophy that "*hatred is not ceased by hatred, but hatred is only ceased by love*". India truly practices *beyond hatred*, taught by the prophets, and in the Atomic-Socioatomic-Space Age wherein power politics is mutual suicide the Indian spiritual diplomacy is a dynamic force in world affairs, including Indo-Japanese.

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Japanese-Indian traditional friendship is based upon complementary geographic, racial, cultural-spiritual, geopoli and economic ties. The historical Indo-Nipponese amity dates to 552 A.D., 76 years after the fall of Rome, when Indian Budd was introduced into Japan, bringing the first transformation of pon and making Japan the world's leading Buddhist nation tod spiritual brothers of India.

Geographically, Japan and India are separated by distance, viewed from a height of thought of the Eurasian World of Pl linking India-Central Asia-Korea-Japan (by continuous land about 7,000 B.C. when the earth submerged), from time immem prehistoric, ancient, medieval people and cultures migrated ac the World of Plains linking India and Japan as noted in Dr. Yoshi Horiuchi's "The Destiny of the Afro-Asian Third World."

Racially, across the World of Plains migrated from the cr of the human race in Central Asia the "yellow", "white", "brow "black" races eastward to Japan, south-westward to India, w ward to Europe in the past thousands of years. Herein lies the re for the little understood racial similarity today between the An of India and Japan (Ainus). Mongolians and Dravidians of In and Japan, even Negrito descendants of the two nations as note Dr. Nitobe's "Japanese Nation", Wells' "Outline of Histo UNESCO's "What Is Race"?, etc.

Culturally and spiritually, across the Eurasian World of Pl spread Indian Buddhism through China and Korea into Jap and conversely from Japan their novel invention through the Wo of Plains into China, Europe, America. Through the World of Pl Asian spiritual and cultural patterns mixed, causing, what eminent Indian Ambassador C.S. Jha declared in his addres "Asian-African Co-operation" at the Japan International PR In tute lecture on May 26, 1958, "one of the great characteristic Asian thought and culture has been its universality and a spiri tolerance."

Geopolitically, India and Japan had concommitant destin modern history. Through the Eurafrasian World of Plains and routes, India has been the geopolitical heart of Asia-Africa-Eur one world (rather than Siberia as the English Sir Mackinder and

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German General Hausofer's geopolitics erroneously write). Hegel wrote that India, with abundant resources, was long the El Dorado of European nations, and "how India passed from one nation to another determined to be the master of Europe". Professor Brooks Adams' "Law of Civilization and Decay" stressed that when England and France fought over the conquest of India before 1757, what was at stake was not India alone, but who would be the future master of Europe. Nepoleon Bonaparte's drive to Egypt, Kaiser and Hitler Germany's drive to the Orient in the World Wars I and II, Russo-British traditional and post-Yalta rivalry all aimed at the India Treasure House.

The conquest of India in 1757 by "England", a small *have-not* poor nation, long suffering from cultural inferiority complex of Italy-worship as Shakespeare's "Richard II" writes (Act 1, sc. 2, lines 21–23) and only from May 1706 continental Europeans began to take notice of England as cultural nation as Toynbee's "Study of History" notes, made England the world's wealthiest colonial power and brought about the Asian Dark Ages under European supremacy. Soon Japan, too, fell under Western semi-colonialism (1858–1911).

Conversely, the rise of Japan as a world power by defeating the then mightiest European land power in the Russo-Japanese War (1904–05) brought a reawakening of India and Afro-Asia, making the end of the Western European supremacy. The independence of India-Pakistan in 1947 marked the rebirth of Afro-Asian third world under Indian leadership as a world force, and the decline of Britain to its *have-not* resources and, like Spain after the loss of its American colonies, a second-rate power. In post-war Japan, isolated from the world after her defeat, it was this new India that championed the rights of Japan at the Tokyo War Tribunal, cancelled reparations to aid Japan's recovery, aided Japan's entrance into the U.N. and U.N.S.C. and otherwise re-enter the family of nations in its honored place that Japan occupies today.

Economically, industrial Japan and agricultural India have complementary economy in the main. They have much to help and contribute to each other's welfare and for all humanity's peaceful co-existence.

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Diplomatically, India's unneutral neutralism" and dis-ar Japan's "realistic diplomacy" differ in methods, but not in objec —both seeking Afro-Asian and one mankind's co-operative coe ence. Both seek nuclear bomb-test halt and disarmament. B aim to do their part to save mankind from a world of ato desert like Hiroshima.

May the spirit of Indo-Japanese co-operation guide their resp tive peoples.

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CHAPTER X

THE FAMILY SYSTEM

"The daily life of labourers is controlled by the idea of the family unit in Japan. Their incomes and expenses are treated as problems of the family as a whole. Such a system enables many workwomen and juvenile workers to work in factories for wages below the ordinary level".

—The Asahi.

Japan like several other things, such as culture, religion and customs, has imported the family system from India, and is faithfully preserving it to her advantage. While in India the system has become deteriorated because of poverty, social evils and slavery, and there is a cry to put an end to family system, Japan has been saved by the very system in this age of competition. I am convinced that the family system itself is not bad, since it teaches real co-operation and sacrifice for the common unit. In India members of a family are burden to an earning member, but in Japan every one works and is a blessing to the family. That is the beauty of the family system in Japan.

The outstanding difference between the family system in Japan and the family system in Europe and America is that while in the former parents and children form the nucleus of the family, in the latter the married couple is the center of the family. The family in Japan is commonly called a large family or a patriarchal family, and the family in Europe and America is said to be a small family or modern family. The former is a family strong in the idea of constancy, aiming at preservation of the family name, family lineage, mode of life of the family, family occupation, and communal property of the family. The latter has no inheritance of the family lineage, family occupation, and communal property. A new family is created by a man and woman, and is dissolved when they die or separate. In short, the longevity of the family is that of the couple.

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Of course, even in a family with the couple as the centre, chil
are included, but in such a family the position of the couple is
important than the union of parents and children. The ties that
the couple are far stronger than those binding the parents
children. However strongly the parents and children are unite
ties of kinship, the children will secede from the family and c
new families when they are grown up and married. The new co
do not follow the mode of life of the old family as members o
Nor do they inherit the family lineage. They simply live their
lives wherever they please, apart from the parents. If the
couples inherit any thing from the parents, it is nothing
than material property with a market value. There is not from
parent's family any abstract or spiritual inheritance.

In a Japanese family the couple have a secondary signific
They are simply members of the family. The thing of prime
portance in this family is the fact that the family name, the fa
lineage, and the family occupation are handed on to posterity,
the couple's importance is recognized only in so far as they serve
purpose of the preservation of the family by giving birth to inher
If some one else better qualified to maintain the family lineage,
mode of life of the family, etc. can be secured from outside, the co
is not necessarily the essential element of the family. Such a fa
is called a large family. but its important feature is not the fact
it has many members. However large a family which has no
its object the preservation of the family lineage, etc. is not call
large family or patriarchal family. On the other hand, a small fa
consisting only of the parents and a young couple may properly
called a patriarchal family as long as it places importance on
durability of the family.

The Japanese family, whether large or small, makes it a cardi
point to preserve permanently the family. The inheritance is
alone material property, but the family name, the lineage, etc.,
must be long preserved. Seeing that even the intelligentsia de
inheritance of this kind, it is quite natural for the more conserva
class to cherish the idea of family preservation even more strong

In almost all cases a family in Japan tries to preserve its mod
life permanently through inheritance. This idea of the famil
entertained by the whole nation, so that the nation has establish
number of institutions necessary to the permanence of the fa
system. The most important are given below.

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In the first place a wife is at once the other half of the husband and a new member of the family to which her husband belongs. As wife she must possess deep affection for the husband and harmonize her feelings with his, but as a new member of the family she must be faithful to the traditional mode of life of the new family. She must sink herself in the family custom supported by the husband's parents. However devoted she may be to her husband, she is not qualified to be a member of the patriarchal family until she is a devotee of the family traditions. Such a wife is liable to be treated coldly by the other members of the family, and will subsequently be divorced. In Japan not being qualified to observe the traditions of the family constitutes a salient reason for divorce. The fact that such a usage is recognized in the life of the nation is ample proof that a wife's capacity is fixed by the criterion of the permanency of the family.

Not only must a wife devote her life to the durability of the family of her husband, but she must, if possible, give birth to an inheritor whom it is her duty to bring up as a faithful observer of the family traditions, for the permanency of the family life can only be expected through the co-operative life of the parents and children. And in such a life the mother is highly important, for not only does she give birth to the child, but she is best qualified to train the child. Then in case she proves barren or lacks the ability for bringing up children, she is regarded as lacking in important qualities as the wife of a patriarchal family, however great her attainments may be as a woman and however deep her affection for her husband may be. In present-day Japan, few wives are divorced for childlessness, but in by-gone days a wife's barrenness was considered the first reason for divorce.

Thus in the Japanese family a wife must possess various qualifications and at the same time a number of restrictions are placed on the children. The most important child is the boy-inheritor. He is obliged to keep up the mode of life of the family after his parents are dead and to maintain the internal order of the family. He has the responsibility of representing the family at social functions. The boy inheritor is alway the eldest son, and he is differentiated from the other children and entitled to special treatments in the family life. He inherits the power of ruling the family, the right of supervision over the estate and property, which belonged to his father, and in return for these privileges, he must enter into the traditions of the

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family and faithfully preserve them. He must also assure the fa
members of a living. As he must be equipped with such impo
qualifications, he receives special training from boyhood. In a fa
system of this sort, it is quite natural that he should not be all
to choose a wife as he likes, since the character of his wife will
a great influence on the family life. A wife is selected when the
patriarch and the lineal relatives recognize that the woman
bring advantages to it. The inheritor who receives such special
ment would be deprived of the right of inheritance should he
disobedient to the family training and traditions. The patri
would deprive him of it despite his great natural affection for
and get another inheritor.

Since the inheritor has such an important position in the fa
life, the Japanese law provides a procedure by which an inherit
sought elsewhere when one is not to be obtained among the fa
members—that is, the family is allowed to adopt a son. The a
tion of a son is a fiction by which a man who has no blood rela
to the family is regarded as a son in the family life. The adopted
is a new member coming from outside of the family in order
the family name and lineage may be maintained, and he does
necessarily serve the purpose of continuing the descent of the bl
The feature of the patriarchal family is that the continuation o
blood may well be spared, but the communal life of the family
established must not be discontinued. Acting on this idea the fa
seeks an adopted son to inherit abstract things such as the fa
lineage and traditions, even if the continuity of blood descend
stops. It will be seen that the adoption of a son is not due to an inst
for preserving the species, but to a natural demand of the comm
life.

Then why must the tradition and lineage of the family be p
manently preserved? What benefit accrues from the contin
of these things? Well, the once-established communal life, *i.e.*
family, is respected by its members, simply because they recog
a great value in it. They recognize a value in this communal
because they are united by affection and love and in it can spen
common life materially and spiritually. In the same family, e
member's joys and sorrows are equally shared by all the others.

Thus the family system gives stability of livelihood both mater
ly and spiritually. If, therefore, each member has differences with

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rest of the family and is ready to sacrifice the others for his own requirements, thus threatening the stability of life, the idea of respecting the family tradition is minimized and the continuity of the family becomes very difficult. The family in Japan is a sort of co-operative society in which every member helps in making it prosper.

Let us therefore resolve not to abolish the family system in India, but to purge it of all evils that have crept into it. If Japan can benefit from the family system, why should not we, the original authors of this co-operative system?

× × × ×

IMMORTAL SOUL OF JAPAN

I laugh at the casual remarks by visitors that Japan is perfectly Amercanised and that the old Japan is dead. Do not judge Japan by the two piece suit of the busy working woman and other changes on the surface. Go to the Meiji Shrine and the temple of Kannon Sama (Arya-Avolokiteswara) in Tokyo if you want to see real Japan. True Japan is not to be seen in the ginza and the night clubs which have failed to diminish the charm of geisha houses.

At home the suits and skirts are replaced by comfortable Kimonos. Pony tails may replace pigtails and convenient and cheap western dresses may be popular but the soul of Japan remains immortal. It never changes. As long as Japan can preserve her Buddhist culture nothing can harm Japan including the Jazz and the chewing gum.

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Japanese Poetry

Poems 1500 years old are still recited in Japan. Most Japa verse is in a fixed form of five lines, the rhythm being an a nation of lines of five and seven syllables. Oswald T. Tuck wr in *The Asiatic Review:*

It is in this very restriction that the poet shows his art. I not in the luxuriance of diction of a Shelley or in the gallo anapaests of a Swinburne or in the golden length of Milton Browning that a Japanese poet shows his art. It is rather in c pression and economy. Even the thirty-one syllabled poem is by many poets to be too long, and in the last 400 years poets h been writing *baiku*, which are the tiniest of tiny poems, just th lines of five, seven, and five syllables.

On this cool eve
Is the moon asleep
Down there in the water ?

In the original, leaving out the particles, which in ot languages are mostly represented by case-endings, we have c five words. But the poem gives us a whole idea of a calm, c summer evening , of peace, of a mind at rest. The artist sh us something perfect and beautiful; but he is not content with th he suggests more than he shows. It is what he does not tell us t we are to feel: the appeal is not so much to our senses as to our ima nation. He opens for us magic casements and directs the eye the soul to share his vision. He makes us poets ourselves. Probal for this reason, the Japanese poet carefully shuns prolixity.

The little poem about the moon on the water would m probably be expanded by a Western poet into a long solilo about the calm of the evening, the quiet sky, the pool so smoo so free from ripples as to reflect the golden effulgence of the gr harvest moon.. He might even tell us about the companion w whom he shares the beauty of the scene. But would this expans really tell us more than the five words of the original? I think would tell us less; for it would leave little for the listener to fabric from his inner self, and would degrade him from his role of ima native poet into nothing but a dull recipient of information.

Among the very first poems to be recorded in writing is a po of the cherry blossom.:

The time of the cherry blossoms
Is not yet past,
Yet now they ought to fall
While the love of those who look on them
Is at its height.

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CHAPTER XI

THE MANTRA SECT

ROMANTIC LOVER BECOMES TEACHER
NAGARJUNA THE FOUNDER
NAGABODHI
PRINCE VAJRABODHI IN CHINA
TRANSLATES YOGA SUTRAS
HIS DARING TRIP TO CANTON
AMOGHAVAJRA FROM NORTH INDIA
TWO TRIPS TO CHINA
SUBHAKARSIMHA PRINCE OF UDYANA
BECAME MONK AT 13
VISITED CHINA WHEN 80
DIED 99 YEARS OF AGE
CHINESE PRINCE PATRIARCH
JAPANESE GOVERNOR'S SON KUKAI
DISCIPLE OF ACHARYA KEIKWA
STUDIED SANSKRIT FROM PRAJNA
BECOMES GREAT RISHI
EMPEROR WITNESSES MIRACLE
IDEALS OF MANTRA SECT
THEIR DOCTRINES
FIVE VOWS
BUDDHAHOOD WITHIN US
THE THREE SECRETS
TWO ASPECTS OF TEACHINGS
HOME OF GODS
KOYA CALLING

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CHAPTER XI

THE MANTRA SECT

Believe it or not Japan has many times more accomplished Yogis and Yoga Ashrams than we have in today's materialistic India. These Ashrams are still the pride of the science of Yoga and are attracting seekers from all over the world. They are calling me back to Japan.

***

The introduction of the Mikkyo (Mantra) doctrine into China dates from Vajrabodhi, who came to that land in 719, translated a sutra on the Yoga, and was followed by Amoghavajra, bringing further knowledge on his return from India in 746. Its introduction into Japan dates similarly from Kukai, who was taught by Keika, the disciple of Amoghavajra. These teachers were considered to have great spiritual powers, and were held in great reverence, and Kukai, one of the greatest in Japanese Buddhism, is supposed to be still sitting in meditation on Mount Koya, where he entered into Samadhi in 833, as a yogi. He was given the title Kobo Daishi after his death. The title means Maha Rishi, a great sage. The lantern (that is lighted at the time of death in every Hindu home) that was lighted over 1100 years ago (when the sage passed away) is still burning. Last November I went to pay my homage to this great saint, and the great teachers from India, whose portraits are enshrined there. They were patriarches of the Mantra Sect, called Shingon (True word) in Japan. Our patriotic Consul at Kobe and his charming wife were my hosts. The drive reminded us of the dangerous drive in Kulu along winding rivers and thick forests—forty miles from Osaka.

Kobo Daishi

The founder of Mikkyo in Japan was the priest Kukai, posthumously titled Kobo Daishi by which name he is more

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popularly known. He was born in Byobugaura, a beautiful villa in Sanuki province on the island of Shikoku. His father was Sai Yoshimichi, who was a governor of the province. His mother wa Lady Tamayori, a descendent of the Ato family. The family w prosperous and prominent. Their son, Kukai, was born on t fifteenth of June, in 774 A.D. He was named Mao and was the third child. At the age of six he was called Totomono (precio thing), for even then he was noted for his precocity and pie There are many legends about wonderful things that happened his birth and in his childhood.

As his father noticed that he liked to play with Buddhist objec he thought of making him a priest, but his uncle who was a teach of the Chinese classics thought it would be better for him to have classical education, so when a youth of fifteen he was sent to Kyo to study with his uncle, Atono Otani. Under his uncle's care studied hard for four years and at eighteen entered the universit He became dissatisfied, however, with worldly learning and h mind turned to Buddhism. He became a disciple of the pric Gonzo who was the head priest of the temple Iwabuchi and at th time received the name Kukai. It was then that he wrote a boo called Sangoshiki, in which he interpreted Buddhism, Confucianism and Taoism. Soon after this he gave himself up to spiritual trainin and travelled all over Japan, meditating in deep forests, climbin mountains, and practising ascetic discipline. He found a copy the Dainichi-kyo (Mahavairochana sutra) in the Kume temple Takaichi in Yamato, but as he could not understand it, he ma up his mind to go to China. He received permission from t Emperor and set sail from Matsura in Hizen in July of the twent third year of Enryaku, in the company of Kadonomaru Fujiwar the Japanese ambassador to China. Braving through many storm and hindrances on the way, Kukai finally reached China in Augu 805 and studied there for two years. In Chang-an he visited eve prominent priest and finally met Keikwa in Seiryuji temple. Wh Acharya Keikwa saw Kukai he said: "I knew already that y would come to China to visit me. I have waited a long time f you. I offer my hearty congratulations to you. I wish to tea you. Prepare at once to receive the doctrine of Mikkyo." Keikw taught him from the sacred sutras and revealed to him all th Shingon teachings and mysteries. From Keikwa he received n only personal instruction but also many religious books a

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implements for use in the rituals. Keikwa died before Kukai left China and Kukai erected a monument to this teacher.*

Emperor Witnesses Miracle

Kukai even at this time was famous for his handwriting and also for skill in drawing and painting. He worked very hard at all these arts and studied Sanskrit and other Buddhist doctrines besides the Mikkyo. Kukai returned happily to Japan and began to preach his doctrines. In 811 he inaugurated his teaching of Ryobu Shinto, the union of Buddhism and Shinto. He found favour with the Emperor and the Imperial Court and the new teaching became a great success. Men of all ranks from the Emperor down to the poorest of the poor supported him. However, the new teaching did not go unchallenged; the priests of the eight sects in Nara, especially those of Hosso stood for a time against him. But the chance came for him to uphold his doctrine before them all, for in the fourth year of Konin Emperor Saga gave an order for the priests of all sects to present themselves at the palace. There the doctrine of Mikkio was attacked to which Kukai responded in a fluent lecture, upholding the teaching of Sokushinjobutsu, "becoming Buddha in this very body." Then it is said that before the eyes of the astonished Emperor, Court, and clergy, Kukai appeared for a moment before them in the form of the Buddha Mahavairochana. As a result of this incident all were convinced of the truth of his doctrine and of his being a holy messenger.

After his return from China, Kukai travelled in Japan, spreading his doctrine and founding temples, and in 817 A.D. he established the great monastery at Koya-san. The mountain was given to the Daishi by the Emperor Saga. Here many temples were erected and soon Koya became a famous sanctuary and to this day is the holy place of Shingon. Kobo Daishi wrote many books at Koya and died there or as Shingon believers say, entered into meditation, on March 21, in 834 A.D. Before his departure he called his disciples together and told them: "At first I thought I should live till I was a hundred years old and convert all the people, but now that you

*While at Sian (in China) Kobo Daishi studied Sanskrit from Prajna, a monk from Kashmir.—*Gleams of Japan*

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are all grown up there is no need for my life to be prolonged, a I shall therefore enter 'Kongo-jyo' (vajradhyana) the Diamo World on the twenty-first day of next March. But you need no means grieve, for my spirit lives." In the year 931 he was giv the title Kobo Daishi (Great Teacher of Law propagation) Emperor Daigo. At Koya-san he is supposed to lie uncorrupt in the tomb, awaiting the coming of Maitreya, the Buddha of t future.

Shingon followers believe that Kobo Daishi was himself a gr Bodhisattva and the representative on earth of Maitreya. He not only a great religious leader, but he was also active in all s of social work for the benefit of his country. Moreover, he skilled as artist, sculptor, calligrapher, author, and the inventor the Hiragana syllabary. He was one of the greatest men of Jap quite outside the sphere of religion, and in the field of religion h unsurpassed. Shingon followers revere him as a Buddha and f that his spiritual light is still shining upon the world. Indeed, must have been a great personality to make people, even of t present time, regard him as great teacher and saint.

Teachers from India

The Shingon (Mantra) school of Mahayana Buddhism asse that its doctrine has been given to the world by the Budd Mahavairochana, the Supreme Buddha and that he taught it to Bodhisattva Vajrasattva, who presented it to the world of m through Nagarjuna. Historically the teaching began with t same Nagarjuna (Ryumyo Bosatsu in Japanese). About ei hundred years after the death of the Buddha, he opened an Ir Tower (pagoda) in southern India, and therein found these teachi of the Buddha. The doctrine was handed on to Nagabodhi (ryuch who propagated it in India, and his disciples carried it to Chi These disciples were Subhakarasimha (Zemmui) and Vajrabo (Kongochi). In turn, it was transferred to Amoghavajra (F Sanzo) and to Keikwa of Seiryuji by Zemmui (Subhakarasimh Keikwa taught it to the great Buddhist saint and sage Kobo Da when he visited China in 804 A.D. All these teachers are ca the Eight Patriarches (Hasso) of Shingon.

Their Doctrines

The doctrines of Shingon are founded upon two great sutr the Dainichikyo (Mahavairochana sutra) and the Kongochi

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(Vajrashekhara sutra). Both these sutras embody one teaching and that is called Funi-isshin, the doctrine of "Not two," that is, there are not two or more minds in the universe, but only one. Funi-isshin reflects two sides, wisdom and compassion, on which all Mahayana views are based, the Dai-nichikyo emphasises compassion, the Kongo-chokyo wisdom. The mind of the Buddha, the mind of all beings, including one's own mind, are all one, and enlightenment consists in knowing and realising this.

In Shingon, Funi-isshin is explained by the mandala which depicts the manifested, infinite Buddha bodies, voices and thoughts which pervade the whole universe. The mandala contains in it every-thing in the universe. The Buddha and Bodhisattvas signify the condition of enlightenment and the entire mandala symbolises the preaching and salvation of the Dharmakaya. It is a pictorial representation of Funi-isshin. Dainichi or Mahavairochana is the personal aspect of Absolute Reality, the Dharmakaya. Shakamuni, the historical Buddha, was a manifestation of the Dharmakaya and, although Shakamuni is dead, the Dharmakaya pervades the universe and is living and always sending out his light upon the universe. If we were enlightened, we could see his light, hear his preaching and think his thoughts. In these pictures, many Buddhas, Bodhisattvas, and others are depicted, but it must always be remembered that these many Buddhas and Bodhisattvas are not separate personalities but are simply the varied aspects of the one Eternal Buddha: in the phenomenal world they may be seen as personal, but in the absolute world as the Dharmakaya.

According to Shingon, sentient beings as well as all objects in the universe are composed of six elements. They are earth, water, fire, wind, space, and mind or consciousness. In this mind or consciousness all share, even animals and plants. In the exoteric teachings, Shinnyo is regarded as the substance of all objects, but from the esoteric point of view the six elements are the origin of all things. The phenomenal world is an embodiment of Mahavairochana's inner state. Mahavairochana manifests himself in every possible form and performs all kinds of activities.

Buddhahood within us

The ideal of Shingon is to attain Buddhahood in this very body. We have Buddhahood latent within us, we must uncover it and find

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our true selves, one with Dharmakaya revealed. This is enlighten ment. This is liberation. What is enlightenment? It is to kno our mind as it really is. The late Mrs. Beatrice Lane Suzuk (wife of Dr. D. Suzuki, greatest authority on Japanese Buddhism wrote a 37 page Pamphlet on the Mantra sect.

This is a very brief summary. The chief point is that there one Absolute Reality and everything—Buddha, Bodhisattvas, men angels, animals, plants, and all other substances—has latent Buddha hood, and through the practice of the Three Secrets enlightenmen can be attained. Everyone and everything is One with this Absolut Reality, the Dharmakaya, and when this Oneness is realised, Truth is known and suffering ceases. This is the message of Shingon.

The doctrine of the Dharmakaya arose from the deep longing which the disciples of Shakamuni felt after the passing of th Master. They believed that the true body of the Buddha was abov birth and death. The Buddha told them, "I pass away but th Dharmakaya of the Tathagata remains for ever."

In Mahayana, Nirvana is understood to mean the eterna Absolute Reality and not a state of complete or partial extinctio of consciousness as is conceived by the Theravada. Th Dharmakaya is eternal and abides for ever in full consciousness, an as everything is One with him, everything is also eternal an conscious. The body of the Tathagata fills the world, his discours is heard in all times and his light shines upon all quarters and a beings.

The Three Secrets

In Shingon, the Three Secrets are taught. These refer t the perfection of the Body, Speech, and Mind. To make ourselve consciously one with the Dharmakaya, our body, speech, and min become consciously identical with his. We attain to this throug right religious practices. These bring out our wisdom and we realis our unity with the Dharmakaya. This is called Siddhi (accomplish ment). Shingon says that by the practice of the Three Secrets w can acquire the powers and appropriate the virtues of the Buddha well-being, happiness, compassion, wisdom, love. Wisdom an Compassion are the two foundation posts of Mahayana Buddhism

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Practically, Shingon has certain methods of its own to assist spiritual development for enlightenment, in the form of gestures, and recitations which help concentration, and also special methods of meditation by which one can come to realise within oneself the spiritual virtues of Mahavairochana.

The Five Vows

There are five vows which every follower of Shingon takes:—

1. I vow to save all beings;
2. I vow to bring together wisdom and love;
3. I vow to learn all the Dharmas;
4. I vow to serve all the Buddhas;
5. I vow to attain the highest enlightenment.

Two Aspects of Mantra Sect

There are two sides of the Shingon teaching, namely, the Kyoso, or theoretical , and the Jiso, or practical. They are like the two wheels of a carriage, or the two wings of a bird, one is as necessary as the other. The Kyoso, the theoretical, is stated in books, but the Jiso is transmitted orally from master to pupil. And here again, although the development has been different, the Shingon is like Zen in this idea of oral transmission, the Shingon from the Absolute Buddha Mahavairochana, and the Zen from the Buddha Sakyamuni. As Yukwai of Koyasan once said: "The Secret Teaching I transmit has been successively given from master to pupil directly ever since Vairochana the Buddha. What are sutras and Kalpas compared to this?" So the Shingon, like the Zen, lays far more stress on great and illumined teachers who can give oral transmission than on sutras and shastras.

The key to Shingon lies in Nagarjuna's statement that not only the mind but the body itself becomes Buddha, that men in this very body and in this very world may become a Buddha. At the end of the Bodaishinron by Nagarjuna we find this passage: "The body born of parents forthwith accomplishes the grand or final enlightenment." And, "Body (or form) and mind are not two, enlightenment can be accomplished with this very body." In fact Shingon asserts that full enlightenment can be accomplished or attained in this life, in this body, and with this mind.

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The sutras which Shingon considers authoritative and on which it bases its teachings are the Dainichikyo (Mahavairochana Sutra) translated by Zemmui (Subhakarasinha); and the Kongochokyo (Vajra-sekhara Sutra) translated by Fuku (Amoghavajra); the shastra Bodaishiron written by Nagarjuna and translated by Fuku. It can be seen that Nagarjuna is the father of Shingon, the fountain-head of the Secret Word. Mahavairochana preached the doctrine to the spiritual worlds and Vajrasattva reduced it to writing and Nagarjuna received from Vajrasattva not only the written teaching but also the oral and in turn taught it to his pupil Ryuchi (Naga Bodhi).

There are two lineages of Patriarches or Fathers of this sect. The first is called the Eight fathers of Fuho (successors in the Law or transmitters of the Dharma. The other is called the Eight Fathers of the Denji, the traditional preservers (who transmitted the Law of the Dharma. The first, the transmitters, are as follows: Mahavairochana, Vajrasattva, Nagarjuna (Ryumyo), Nagabodhi (Ryuchi), Vajrabodhi (Kongochi), Amoghavajra (Fuku Kongo), Keikwa, Kukai (Kobo Daishi), who became the founder of the Shingon sect of Japan.

The second, the preservers, are: Nagarjuna, Nagabodhi, Vajrabodhi, Subhakarasimha, Amoghavajra, Ichigyo, Keikwa, Kukai (Kobo Daishi).

Buddha's Secret Teachings

According to Vajrabodhi, at the time of the Buddha's death an iron stupa containing scriptures had been set up and never opened. Nagarjuna wished to open it in order to find the sacred writings. For a week he walked around it, repeating a sacred mantra and vowing to devote his life to the holy word. At last he was able to enter the stupa and there he found the great sutras. He learned them and wrote them down; so Nagarjuna is called the founder of Shingon Mikkyo.

Romantic Lover Becomes Master

Nagarjuna (Ryumyo or Ryuju in Japanese) was the son of a noble Brahman in South India. He was a talented young man and very accomplished, but he gave himself up to sensual pleasures

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Once, when with three companions he entered the king's palace pursuing a love affair, he made a narrow escape but his companions were killed. This incident made a great impression upon Nagarjuna and he realised that desires are the cause of pain and the source of evil, so he became a Buddhist monk and studied the Hinayana scriptures, but when he went to the Himalayas he was given a Mahayana sutra by an old monk and thereafter he began to study, teach, and propagate the Mahayana.

Nagabodhi and Vajrabodhi

According to the Denji lineage, Nagabodhi (Ryuchi in Japanese) was the second patriarch. We know little of his life, but all the records state that he was the teacher of Vajrabodhi (Kongochi) who studied Mikkyo with him for seven years in South India. He may not have been the direct pupil of Nagarjuna but he was certainly an indirect one and there must have been other teachers of the Mikkyo standing between him and Nagarjuna whose names we do not know. Kobo Daishi identified him with Dharmagupta, but whether they were the same person or not we cannot tell. According to the Genjo-gyojoki which is a life of Hsuan-chuang written by his pupil Jion, there was in the time of Hsuan-chuang an aged Brahman in South India who was said to have been a pupil of Nagarjuna. From him Hsuan-chuang learned the Madhyamaka Shastra and others. Kobo Daishi believed this Brahman to be Nagabodhi (Ryuchi). Nothing is certain about him, however, except that he was the teacher of Kongochi and Fuku. Of his own works only one was translated into Chinese, the Jubodaishikaigi, a kind of Vinaya. According to another tradition, Ryuchi was the same as Dharmakirti from whom Prajna learned Mikkyo in South India.

Prince Vajra Bodhi

Nagabodhi's pupil Vajrabodhi (Kongochi) was the third son of Ishanamama, a king of Central India. He was born in 671 A.D. At ten years of age he became a Buddhist monk in Nalanda temple and learned the Vaijakarana Shastra from Munibodhi (Jakujochi). At the age of fifteen he went to West India and there studied the Abhidharmavibhasa Shastra. Then he returned to Nalanda and received Upasampada. From the time he was twenty he studied the Vinaya of both Hinayana and Mahayana, also writings of Nagarjuna and his followers. When he was twenty-eight he went

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to Kapilavastu in Central India and for three years studied the works of Asanga and Vasubandhu. When he was thirty-one he went to South India and there met Nagabodhi from whom he learned both the esoteric and exoteric Buddhism, and also studied philosophy, science, and art. He returned to Central India and made a pilgrimage to the eight stupas of Buddha. Later on at the time of a great drought the king invited Kongochi to his palace and asked him to pray for rain. He did so and the rain fell to the great joy of the king and the people who were so grateful that they erected a temple for him where he stayed for three years. There was a Niguruda tree that stood by the sacred place of Avalokitesvara on the Potalakagiri Mountain in the Himalayas, which was dying. He prayed and fasted for a week and the tree revived and flourished again. Avalokitesvara appeared to him and said: "You have already succeeded in your studies, now go to Ceylon to worship, and then proceed to China to make a pilgrimage to the holy place of Manjusri and redeem all beings by teaching them." In accordance with these words, he went to Ceylon with eight of his pupils and worshipped Dharmadhatu which was preserved in Abhayagrivihara near the palace of the king of Ceylon. Then he climbed Alanka where he worshipped the Buddhapada and returned to South India. After a month's stay he asked permission of the king to go on his pilgrimage. The king wished him to remain in his own country but when he found that he could not be deterred from his wish to go, the king ordered General Majana to accompany him, carrying the Mahaprajnaparamita sutras and also many valuable gifts to the Chinese Emperor. He reached Ceylon where he received a warm welcome from the king and then after a month's voyage he came to Java where he was well treated by the king, and where he was detained for five months by bad weather. It was here that Fuku Sanzo (Amoghavajra) became his pupil. After a difficult voyage he reached Kuang-fu, modern Canton. This was in 719 A.D. He was welcomed by an assembly of three thousand persons. The next spring he went to Loyang and had an audience with the Emperor Hsuantsung. By command of the Emperor he first lived in Jion temple and then in Sempukuji Chang-an, engaged in missionary work of twentytwo years, first in Loyang and then in Chang-an. Many priests and others visited him to learn his teaching, and among them Ichigyo, was one of his great pupils. He translated many books into Chinese. He also wrote a number

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of original works. On the 26th day of July in 741 A.D. he fell ill in Loyang and died on the fifteenth of August. Twenty-five years later he was given the posthumous name of Daikokyo (Great Propagator) Sanzo, by the Emperor Tai-tsung.

His pupil Amoghavajra was born in Ceylon in 705 A.D. His father is said to have been a Brahmin of North India. He lost his parents when young and went with an uncle to Java where he met Vajrabodhi. He became a monk and joined his teacher Kongochi in Loyang in China. He studied deeply and mastered the Buddhist teachings in both the Sanskrit and the Chinese languages. He assisted his teacher in translating the sutras and attended upon the master for more than twenty years. In 743 he started for Ceylon in order to acquire the larger books of both Vajrasekhara-sutra and the Mahavairochana sutra which his master, owing to their loss at sea, had not been able to bring to China. He reached Ceylon safely and was welcomed by the King, and it is said that he travelled in India to complete his researches, and having secured the sutras he returned to China in 746 A.D. The Emperor Hsuantsung was much pleased with his return and asked him to perform the ceremony of *Dikhsha* in his palace. He went on with his great work of translation and he may well be called one of the foremost translators in the history of Chinese Buddhism. Three Emperors, Hsuan, Su, and Tai, revered him and he was given the honorable title of Daikochi Fuku Sanzo by the Emperor Tai-tsung. Fuku Sanzo died on the fifteenth of June, 775 A.D. and was given the posthumous name of Daibenshokochi Fuku Sanzo, (Fuku, the great, eloquent, right, learned, wise master of the Tripitaka).

Subhakar Simha of Magadha

Subhakarsimha (Zemmui) was born of a Kshatryan family in Magadha of North India in 637 A.D. His father was King of Udyana and a descendant of King Amritodana who was a younger brother of Sakyamuni's father. After the death of his father the prince when only thirteen years old succeeded to the throne, but when dissensions arose he abdicated in favour of his brother and became a Buddhist monk. He travelled extensively visiting many teachers, meditating in quiet places, and mastering the doctrines and practices of the different schools. At that time there was living in the Nalanda

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Vihara in Central India, a great teacher whose name was Dharmagupta, and the young prince studied under him and then travelled over India teaching and preaching . Dharmagupta advised his pupils to go to China in order to transmit the Mikkyo. He obeyed and arrived at Chang-an in 716 A.D. at the age of 80. He proceeded to make many translations, the most notable being the Mahavairochana Sutra. He died in China in 735 A.D. at the age of ninety-nine, mourned by the Emperor and the people.

Chinese Prince Teacher

Ichigyo was born in China in 683 A.D., the grand son of a prince of Yen. He became a Buddhist monk and learned Zen and the Vinaya Pitaka. He received the teaching of the Mahavairochana Sutra from Subhakar simha and the secrets of the Kongochokyo (Vajrasekhara) from Kongochi. He wrote the only authoritative commentary on the Dainichikyo from lectures of Zemmui. He also wrote a number of original books. He died in 727 A.D. when he was only forty-five.

Acharya Keikwa, the seventh patriarch, was born in 746 A.D. in China, the same year in which Amoghavajra returned to China from Ceylon. He became his pupil when he was only seven or eight years old and received *Upasampada* when he was twenty. For the next twenty years he studied all the doctrines and practices of Mikkyo and mastered them. When his study was completed he became a fully qualified teacher of Mikkyo both parts of the Mandala having been transmitted to him. Amoghavajra's other great pupils only mastered one part of the Mikkyo (the Vajradhatsu Mandala), so we can see what great confidence he placed in Keikwa. In turn Keikwa Acharya transmitted one or the other part of Mikkyo to his pupils, except to Gimyo and to Kobo Daishi to whom he transmitted both. Three Emperors, Tai, Te and Shun, revered him and received *Dikhsha* from him. He died at sixty years of age, on December 15, 805 A.D.

Home of Gods

Koya city of the dead which has over 120 temples built on a secluded hill is one of the most impressive sights in Japan. The winding avenue banked by tombs and monuments and shaded by enormous trees is something worth coming for to see and the

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atmosphere of piety and serenity is so pervasive that even the most materialistic must give pause to thought. Koya is more or less like our Buddha Gaya where millions go for the last rites for their ancestors.

There is a constant stream of pilgrims to Koyasan to pay their homage to the Buddha and to Kobo Daishi. The temples have rooms reserved for guests and performance of ceremonies when requested for the remembrance of the dead. At certain times there are impressive ceremonies and processions. Until the Restoration women were prohibited from coming to Koya, but nevertheless women have had a part and influence in its history like the nun-Shogun Masako, wife of Yoritomo who founded Kongo-Sammai-In, the Empress Bifukumon-In, the mother of Kobo Daishi, Yokobue and many others.

No visit to Japan is complete without a visit to Koyasan. It is a beautiful place where religion, art, and nature are combined and where a mental atmosphere of peace and serenity is perceived. The spirit of the great founder is believed to be preserved here Koyasan has not only temples and pagodas and art treasures but also lovely gardens and great trees. It has not only priests reciting sutras and conducting ceremonies, but it maintains modern educational institutions such as a university, high, middle and elementary schools. Pilgrims and casual tourists, priests and scholars, peasants and shopkeepers, all pay homage to the great founder, the light of Koya, Kobo Daishi. Some day I hope to go back and meditate under this light.

There are many subjects of interest—temple treasures, ceremonies, walks, flowers, birds, (for example, the solitary bupposo), plants (Koyasan is noted for high altitude plants and healing herbs), legends and stories of all kinds in regard to Buddhas, Bodhisattvas, priests, and historical characters like Kobo Daishi, Hitcyoshi, and a host of others.*

*Koya San.

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CHAPTER XII

HINDU GODS IN JAPAN

ALL GODS FROM INDIA
"WE CLAIM NO LOCAL PRODUCTION"
SAYS SCHOLAR NIKI KIMURA
BRAHMA THE CREATOR
VISHNU THE PROTECTOR
INDRA'S GREAT TEMPLE
SIVA AND GANESA
SARASWATI SOUGHT BY LOVERS
WAVES DANCE WITH VEENA
YAMA MOST DREADED GOD
"YAMA WILL PULL OUT YOUR TONGUE
IF YOU TELL A LIE"
MOTHERS WARN CHILDREN
KALI, DURGA AND LAKSHMI TOO
VARAH AND MATSYA AVATARAS
SWASTIKA ADORNS TEMPLE
HINDU GOD KUVERA
BECOMES POPULAR SHINTO GOD
ROMANCE OF HINDU GODS
MERGER WITH BUDDHISM
CULT OF YOGA FROM INDIA
MANTRA SECT POPULAR
DHYANA SCHOOL PROSPERS
JAPANESE SCHOLAR'S VIEW

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CHAPTER XII

HINDU GODS IN JAPAN

"All the gods you see in Japan are the gift of India. We have no claim to local production."

PROFESSOR NIKI KIMURA,
Formerly of Calcutta University.

***

Japan is a museum of Indian gods—known as DEVAS from India. In every corner of Japan Brahma, Vishnu, Siva, Saraswati, Lakshmi, Surya, Soma and other Hindu gods are enshrined. Often under the same roof with Buddhist gods.

***

While Saraswati is sought by loving couples, Yama Raj (Emma in Japanese) is the most dreaded god in Japan. Mothers warn their children "If you tell a lie, Emma will pull out your tongue."

***

Of all the countries that I have visited in my quest for digging up the buried histories of Hindu cultural and religious influences, Japan impresses me most as daughter of Indian culture. Japan's oldest Shinto Scholar, Ring Taro Nagasawa told me several years ago that the ancient-most religion of Japan was called Brahmanokyo, that is, Brahminism. Nara the ancient capital of Japan, even today presents a picture of Banaras. At Nara you can see Lord Krishna playing his flute at the entrance of the oldest Buddhist temple. Present-day scholars feel that our relation with China and Japan followed the birth of Buddha. But the more one studies the history of religion and civilisation in China, Korea and Japan, the more will one feel convinced that Hindu influences in religion, culture, music, dancing and painting reached these countries much

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earlier from India than the message of Buddha. I have pro
it by giving exact dates in my book "India—The Mother
Civilisation" in the chapter on China entitled "Friends of F
Centuries". The same is true of our relations with Japan. Profe
Nagasawa told me that the rulers of Japan were not from
Mangoloid stock but it has been suggested by some scholars
they are the descendants of Suryavamsi rulers of India.
American news agency published an interview of mine in
American press on the subject ten years ago and it created a sensa
in Japan. If you see the photograph of the great Emperor M
of Japan you will find his typical Aryan nose, eyes and e
of the raised cheek bones. In fact the late Dr. B. S. Moonj
Nagpur, founder of the Bhonsle Training School, was a phys
duplicate of Emperor Meiji. Professor Nagasawa told me an
felt it myself during my six and a half years' stay in Japan that
Japanese are better followers of the Geeta in some respects than
Hindus.

The Samurai code of Japan reminds me of the Rajput hist
of Rana Sanga, Rana Pratap and Padmini.

Soul is Immortal

Every Japanese believes that the soul is immortal and de
in other words means the commencement of a new life. It is
belief in this that emboldened the Japanese to tear up the n
treaty between America, England and Japan which resulted in
second world war. I personally believe war is a crime aga
humanity and I have no sympathy for War Lords white, brow
black. It is yet to be determined by the historians of tomor
whether it was Japan that went to war or it was Churchil's conspi
with the American War mongers that forced Japan to prefer wa
bowing down to Anglo-American supremacy. Readers c
come to their own conclusion after reading the well-known b
"Pearl Harbour". During the War when I was in the Un
States I remember having read the texts of secret cables bet
Churchill and Roosevelt, proving that Churchill dragged Am
into war against Japan. These cables were given out to the P
by an employee of the American Embassy in London. He w
German born American. He was sentenced to a very long
of imprisonment.

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The reader can see a galaxy of Hindu gods in Japan in the picture pages of this book. Fifteen miles from the heart of Tokyo I witnessed the temple of Indra, Lord of heaven. Two Hanumans were guarding the deity's image which was screened. The temple is much sought by Japanese devotees. The temple of Saraswati (Benten Sama) attracts large crowds of young lovers every day. The goddess of learning is beseached by loving couples to bless their love. There is a legend of a Naga spirit, born as a daughter to a devotee of Saraswati and her return to the temple lake, to her life of Naga because she could not find a suitable husband. I am informed by a Hindu scholar that it is an old legend from the Puranas. Almost all Hindu gods—Brahma, Siva, Vishnu, Lakhshmi, Durga, Ganesh, Varah and Mastsya avtars of Vishnu are enshrined in temples in Kyoto, Nara, Mount Koya, Tokyo, Miyajima and numerous other places. Koya San, the city of the dead has a unique museum of Indian gods, Hindu and Buddhist. I have tried to present most of the pictures, but you will see them all in a film if the Government red tape does not kill the plan blessed by the beloved Prime Minister.

Yama Raja is Feared

We in India have vague notions of god of death but our Yama Raja (called Emma Sama) is actually worshipped as a god in Japan. His image is quite awe-inspiring. He wears a chinese crown and has red face and angry eyes. The Japanese mothers warn their children: "If you tell a lie, you will have your tongue torn out by Emma Sama (Yama Raja). The Japanese shop boys get two holidays a year on January 16th and July 16th when they visit the temples of Yama. Of course they also visit the Cinemas now-a-days to forget the dread of this God of Justice.

Hindu as Doll of Luck

The great Buddhist teacher Bodhi Dharma, founder of Dhyana (Zen) sect of Buddhism, is regarded as a doll of luck all over Japan. It is on sale at every toy-shop in Japan. The doll has no legs, but it is made in such a way with a weight in it that it will immediately return to an upright position every time it is knocked down. The doll is therefore regarded as a luck-bringer and a symbol of undaunted spirit against failures. Bodhi Dharma who spent

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9 years in deep samadhi in China is reported to have lost his l
because of not stirring for nine years from his seat of samadhi. T
Japanese pronounce Dharma as Daruma. Read more about t
great sage in the Chapters "Teachers of China" and "Yoga in Jap
in my book "India The Mother of Civilisation".

Shinto God-Kuvera from India

Believe it or not Indian god of wealth—Kuvera is the m
popular god in Shinto (Japan's oldest religion).

The Kompira shrine is all but ubiquitous all over the count
found practically in every town and village of any locality. Tho
it is now generally believed to be dedicated to Prince Onamuc
a prehistoric figure of Japan, there was originally venerated in t
shrine an Indian and Buddhist deity called Kumohira, of wh
Kompira is undoubtedly a perversion. This Indian word mea
a crocodile, or a fish, with a snake body. Kompira is the guardi
deity of sailors or sea-faring people, and this is why we have
Kompira shrine at every sea-side village or hamlet in Japan.

The Kompira shrine in the province of Sanuki is the larg
of the kind in Japan. The Emperor Sutoku (75th), who was s
an exile to Sanuki after the battle of Hogen in 1156, is also enshrin
in the Kompira shrine of Sanuki. In the feudal days of Japan t
shrine claimed the largest number of devotees visiting it, of all shrin
in Japan, (the Imperial shrines at Ise excepted), and it was
cherished hope of every pious Japanese to have the opportunity
making a trip to Sanuki during his life-time.

The festival of the Kompira shrine is observed on October 1
every year, and the Sanuki shrine is widely known for the classic
performances given on this fete-day. While the Emperor Sutok
stayed as an exile in Sanuki, the people, who were not allowed
see him openly, visited him in disguise. This custom is still in vog
and many visitors of the shrine are clad in quaint costumes wh
they come to visit the shrine. According to tradition, Kompi
claimed a human victim on the 10th day of every month—till t
people started observing a fete-day in honour of the Kompira dei

India—Heaven for Japan

Pictures of gods like Prithvi (mother earth), Surya, Som
Varuna, Vayu (Sun, Moon, Water and Air) with Sanskrit tit

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preserved in Japanese temples and reproduced in this book clearly prove that India and Japan had close cultural contacts for centuries. The picture of an image of a South-Indian Pioneer who though ship-wrecked in early eighth century, was successful in introducing cotton in Japan shows how old these contacts are. The grateful Japanese raised a shrine in his honour and named their village after India's ancient name-Heaven (Tenjiku in Japanese). The village was named Tenjiku mura, village of Heaven. Such was the high regard and devotion attached to India in ancient Japan. No wonder our beloved leaders, the President and the Prime Minister, were given warmest reception by the Japanese people. It was an exhibition of the centuries old bonds between two lands of Buddha.

A Fallacious View

In spite of all this evidence some intellectuals hold the view that everything in every country has had a spontaneous origin and that the human brain all over the world at one time thought alike and therefore invented similar gods; but they cannot explain why Japanese gods bear Sanskrit, and not Hebrew names; why they have the same number of faces or hands; and why, for example, the Ganesa of Japan has also the elephant trunk of his Indian counterpart. And how does god Sahsra-Bahu Sahsra Netra (with thousand hands and thousand eyes) preside over the other gods in Japan ?

Merger of Hinduism and Buddhism*

Dr. K. Okakura has explained the merger of Brahman and Buddhist gods in Japan and other parts of Asia in a most lucid style. He says: In that epoch in Japanese history which is known—from the fact that the capital was then again removed in 794 A.D. from Nara to Heian, or Kyoto—as the Heian period, we find a new wave of Buddhist development, called the Mikkyo or Esoteric doctrine, whose philosophic basis is such as to make it capable of including the two extremes, of ascetic self-torture and the worship of physical rapture.

This movement was first represented in China by Vajrabodhi and his nephew Amoghavajra, of Southern India, the latter having

*Ideals of the East.

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gone back to India in quest of such ideas in 741 A.D. This m
be considered as the point at which Buddhism merges itself in
larger influx of Hinduism, so that Indian influence at the pe
is overwhelming in art as in religion.

The origin of the school in India itself is obscure. There
apparent traces of its existence even in very early days, but
systematisation seems only to be completed in the seventh and eigh
centuries, when a need arose for combining the Brahminical a
Buddhist doctrines. This was the moment at which the Ramaya
received its final form, as a protest against the over-monasticising
life. In Japan the new philosophical stand point was an advan
upon the Hosso and Kegon schools which had taught the union
mind and matter, and the realisation of the Supreme Spirit,
concrete forms, for these thinkers went further than the
predecessors, in the effort to demonstrate the idea in practic
claiming their own descent from direct communion with Vairocha
the Supreme Godhead, of which the Sakya-Buddha was only c
manifestation. They aimed at finding truth in all religions and
teachings, each of them being its own method of attaining to t
highest.

The union of mind, body, and word in meditation w
considered essential, though any one of the three, by itself, carri
to its utmost possibility, was productive of the highest results. Th
they made the Word, or the pronouncing of sacred charms, whi
they considered as lying on the borderland between mind and bod
the most important way of attaining the result, so that this sect w
sometimes called the True Word, or Shingon.

Art and Nature were now regarded in a new light, for in ev
object alike was contained Vairochana, the Impersonal-Univers
a supreme realisation of which was to be the quest of the believ
Crime, from this point of view of transcendent oneness, becomes
sacred as self-sacrifice, the lowest demon as naturally the cen
of the pantheon as the highest god. The minutest details must
guarded and conserved, the object being to see the whole of life
an embodiment of Godhead. And mythology comes to be trea
as a shimmering iridescence, of which any point may at any mom
be made the centre, throwing all others into relative subordinati

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The idea is one of many possible issues of the great Indian aspiration towards Same-Sightedness (Samadarsana). At the same time, curiously enough, in spite of the profoundly intellectual analysis inherent in Buddhism, the scientific ideas of this period are expressed as magic, or the study of the supernatural. This was perhaps because the philosophy which divided the Existent into five elements—earth, air, fire, water, and ether understood as Mind, declaring that without the last, no one of the other four could be, and that into it all were alike resolvable—was too subtle for the understanding of the untrained masses. Under this school of thought every act of life became loaded with ritual, like Indian architecture, as regulated by Varahamihira in his Vrihat Samhita, and sculpture in the Manasara. In erecting a temple, for instance, the acharya or master, would lay out the ground with a cosmic design, in which every stone had its place, and even the rubbish found within the outline represented the imperfections and shortcomings of his own development. Architecture, sculpture, and the whole arrangement of the temple, were all made expressive of this idea of the universe.

It was under this influence that Buddhism acquired its great masses of gods and goddesses, alien to the faith itself, but made possible by the new teaching as manifestations of the supreme original Divinity. We find now a systematised pantheon, grouped around the idea of Vairochana, in four main subdivisions—first Fudo, second Hosho, third Amida, and fourth Sakya, as representations (1) of Power, which is knowledge; (2) of Wealth, which is creative force; (3) of Mercy, which is Divine intelligence descending upon men; and (4) of Work, or Karma, the realisation of the first three in actual life on earth, that is Sakya-Muni.

Such is the abstract significance of the symbols. On their concrete side, Fudo, the immovable, the God of Samadhi, stands for the terrible form of Siva, the grand vision of the eternal blue, rising out of fire. Corresponding to the Indian idea of the period, he has the gleaming third eye, the trident sword, and the lasso of snakes. In another form, as Kojin, the Fierce God (Rudra), or Makeisura (Maha-Iswara), he wears a garland of skulls, armlets of snakes, and the tiger-skin of meditation.

His feminine counterpart appears as Aizen, of the mighty bow, lion-crowned and awful, the God of Love—but love in its strong

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form, whose fire of purity is death, who slays the beloved th he may attain the highest. Vairochana becomes a trinity with Fud and Aizen, by means of the symbol of the Chintamani jewel, whos mystic form is that of a circle striving to make itself a triangle—a life, it is said, never completes itself, but is for ever breaking throug perfection, in its struggle upwards to the higher rounds of realisatio

The Indian idea of Kali is also represented by Kariteimo, th Mother-Queen of Heaven, to whom is made offering daily of th pomegranate, under a strange interpretation that points to th transformation of an ancient sacrifice of blood into this form unde Buddhistic influences. Saraswati, as Benten, with her veena, whic quells the waves; Kompira, or the Gandharva, the Eagle-headed sacred to mariners; Kichijoten, or Lakshmi, who confers fortune an love; Taigensui, the Commander-in-Chief (Kartikeya), who bestow the banner of victory; Shoden, the elephant-headed Ganesh, Breake of the Path, to whom the first salutations are offered in all village worship, and whose dread power is held in check by the counsels o the eleven-headed Kwannon, now attaining the female form, in ex pression of the Indian thought of motherhood—all these suggest th direct adoption of Hindu deities.

This new conception of the divinities is different from the distan attitude of earlier Buddhists, inasmuch as they are now real, con crete, and actual in the forms represented.

The artistic works of the period are full of this intense fervou and nearness to the gods, such as is unknown in any other era.

***

VAISHNAVISM IN JAPAN

Many Hindu ideas influenced Buddhism in Japan including Vaishnavism. "To this day two thirds of Buddhists in Japan belong to the Jodo sect, which corresponds to Vaishnavism (the cult of Bhakti) in India".

—OKAKURA, IDEALS OF THE EAST.

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CHAPTER XIII

BUDDHIST DEITIES

RAGA RAJA
AMITABHA
SARASWATI
VAIROCHANA
VAISRAVANA
BRAHMA
INDRA
YAMA
SAMANT BHADRA
CHANDRAPRABHA
RATNA SANUBHAVA
SKANDHA
CHANDI
HARITI
SRI (LAKSHMI)
VAJRA-YAKSA
TRAILOKYA—VIR RAJA
MITREYA
SURYA-PRABHA
MARICI

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CHAPTER XIII

BUDDHIST DEITIES

Aizen Myo-o (Raga-raja), an incarnation of Dainichi Nyorai, makes it his function to destroy the wickedness of human beings and also to save those who are suffering from blind love. That may be the reason why he looks extremely fierce.

Amida (Amitabha or Amitayus), which signifies 'Immeasurable Light,' is the Lord of the Western Paradise and the chief object of worship of the Jodo sect. He is likewise called Amida Nyorai and Amida Butsu; he and Kwannon are the two most popular Buddhas in Japan. His believers are said to be re-born in his Paradise by reciting his prayer-formula, namely, Namu-Amida-Butsu or Adoration to Buddha Amitabha as many times as possible while they are living.

Ashuku Nyorai (Aksobha) is a Buddha who made a vow in the realm of Dainichi Nyorai never to grow angry, which vow he attained. He is now preaching in his Eastern Land called 'Abhirati', which means joy or gladness.

Bato-Kwannon or 'Horse-headed Kwannon' (Hayagriva) is one of the six Kwannon. He is so named after his crown bearing a horse-figure, which is symbolical of his strong power of destroying all the evil spirits in the same way as the Holy Horse ridden by Tenrinno (Chakravarti-raja).

Benten or Benzaiten in full (Sarasvati), is a heavenly being endowed with unsurpassed eloquence. She spreads Buddhism to a wide extent; she has a divine virtue to let us gain longevity and to make us disperse a deadly foe. Her very beautiful voice and

[N.B.—Sanskrit Names Are In Parenthesis]

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matchless eloquence are associated with music, so that she is generally represented as holding a Biwa-Veena in her hands.

Binzuru strictly Binzuru-Harada (Pindola-bharudraja) is one of Buddha Sakyamuni's sixteen ablest disciples or Rakan (Arhan). He is known to us as a white-haired man with long eyebrows. With Sakyamuni's permission, he did not enter Nirvana and is imparting charity to the masses in Malaya-giri, South India.

Birushana (Vairochana) means 'Universal Light' and he is differently interpreted by different sects. For example, the Kegon sect, the headquarter of which is the Great Buddha Hall of Nara, insists that he is the true self of Sakyamuni. On the other hand, the Shingon sect, which was founded by the famous Kobo Daishi and has its main temple on Mount Koya, takes Vairochana for Dainichi Nyorai. Which is really right seems to be a matter open for further discussion inasmuch as there are some other interpretations regarding this Buddha.

Bishamon or Tamonten (Vaisravana) is one of Shitenno or the Four Maharajas of Heaven. He lives half way up Mount Sumeru to guard the Northern Quarter, being assisted by numerous Yasha (Yaksa) or demons. And he gives happiness to a great many people, for which he is widely worshipped in this country. The name 'Tamonten', literally meaning much-hearing-deva, owes his appellation to the fact that he always sits near Buddha Sakyamuni and hears his preaching.

Bonten (Brahma) is the creator of all things as far as an old Hindu opinion goes. He is said to have made a vow to guard Buddhism with Taishakuten (Indra).

Daigen Myo-o (Atavaka) is believed to be the chief of all the heavenly gods. His function is to guard the state and to make all enemies surrender.

Dai-Itoku Myo-o (Yamantaka) is one of the Five Vidyarajas and he kills poisonous snakes and vile dragons. He is said to be an avatar of Amida Nuyorai.

Dak Initen (Dakini) is a kind of demon and is believed to own a free and unrestricted supernatural power. So, he can foresee six

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months previously the death of anyone whose heart he eats. Very strange to say, however, he is very popularly worshipped as 'Inari' in Buddhism.

Dainichi Nyorai (Tathagata Maha-Vairochana) is the main object of worship of the Esoteric Buddhism and the chief image of the Shingon sect, by which he is revered as the highest of all Buddhas. He is worshipped under two designations, namely, Kango Kaia Vajra-dhatu) Dainichi Nyorai and Tai-zo-koi (Garbha-dhatu) Dainichi Nyorai. The former is symbolical of wisdom while the later of reason.

Emma (Yama) is generally considered as the Great King of Hell. He is also said to be the master of the Region of Hungry Spirits and to be wickedness itself. On the other hand, curious to imagine, he is rumoured to be an avatar of such a merciful Buddha as Jizo. Thus, his identification is not exactly known because he is explained in various ways.

Fudo or Fudo Myo-o (Arya acalanatha) is the chief of Godai-Myo-o or the Five Great Vidyarajas. He is an incarnation of Dainichi Nyorai whom he represents in angry form, holding a sword in his right hand and a rope in the left. This form is assumed by him to conquer evil spirits. The halo fixed to his statue is decorated with flames of fire, hence he is erroneously called 'God of Fire'. Not only the halo of Fujo but that of a number of other statues are furnished with flames of fire. To take him for a 'God of Fire' is not proper, because he is never accepted as such in Buddhism. He is Siva.

Fugen (Samantabhadra) and *Monju* (Maitreya) constitute a pair of the most trusted followers of Buddha Sakyamuni, to whom they render valuable assistances in their displaying the merit of Buddhism. Monju sits on the left side of Sakyamuni and presides over the department of wisdom, while Fugen on the right, over the department of reason. Fugen is said to possess the power of giving us longevity, so that he is sometime called Fugen-Enmei Bosatsu or Fugen-Life Prolonging-Bodhisattva. These two images are very familiar to us.

Fukujoju (Amoghasiddhi) is one of the Five Great Buddhas belonging to Kongo-kai (Vajra-dhatu) and is the chief of the Moon Ring in the northern section of the Kongo-kai Mandala.

Fukukenjaku (Amoghapasa) is one of the Seven Kwannon and is generally represented as having three faces and eight arms. As his

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name implies, his function is to sow the baits of Myohorengekyo (Saddharma-pundarikasutra) in the ocean of life and death and to catch the masses with a rope in order to let them reach the Nirvana or state of being free from worldly desires.

Gakko (Candra-prabha), symbolical of the moonlight, is said to bestow on us the pleasures of Dharma of Buddhist law as serene as the moonlight. He is often seated by the side of Yakushi Nyorai.

Gundari Myo-o (Kundali), one of the Five Great Vidyarajas, guards the south. He is believed to be either Kokujo or Kwannon and subdues all devils.

Hosho Butsu (Ratnasambhava) is one of the Five Buddhas in Kongokai (Varja-dhatu) and is said to control treasures.

Hoto Butsu (Ratna-ketu) belongs to Taizo-kai (Garbha-dhatu) and is thought to possess all the wisdom and virtues.

Idaten (Skandha), a guardian god of Buddhism, is outstandingly known for his being nimble-footed. He guards the southern quarter as on the Eight Generals under Zochoten of the Four Maharajas of Heaven.

Jikokuten (Dhrtarastra), one of the Shitenuo or of the Four Maharajas of Heaven, is the guardian of the eastern quarter of mount Sumeru.

Jizo (Ksitigarbha) is a Bosatu (Bodhisattva) who works hard for the benefit of the Rokudo or six Existences, namely, Hell, Hungry Spirits, Beasts, Asura, Human Beings and Heavenly Beings. He is also engaged in enlightening the masses in the interval between the death of Buddha Sakyamuni and the appearance of Miroku Bustu (Buddha Maitreya). In obedience to the injuctions left by Sakyamuni, he sits in meditation every morning and ponders how to save those who are suffering.

Juichimen or Eleven Faced Kwannon (Ekadasa-mukha) is so named on account of the eleven faces that he has on his head. He is one of the Six Kwannon and takes charge of the Region of Asura.

Juntei Kwannon (Chandi), one of the Six Kwannon, is well-known for her unlimited virtues. She has three eyes and eighteen arms, though her name 'Juntei' means cleanliness and purity.

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Kankiten (Ganesh or Vinayaka), the word 'Kanki' means delight, while 'Vinayaka' means an elephant-nose. He has an elephant-nose and a human body, often he is represented as embracing a female companion. Curious to say, he is amazingly popular among gay people. (See picture of Ganesh couple.)

Kishimojin (Hariti) was formerly such a wicked woman as to eat little girls, but has now become a good goddess to protect Buddhism. People worship her for safe delivery and sometimes against burglary.

Kichijoten (Sri) is believed to be the wife of Bishamonten, also his younger sister. She is a goddess to look after the five cereals, and she is made often a main object of worship by those who seek happiness.

Kokuzo Bosatsu (Ajasagarbha) is a Bodhisattva whose wisdom and mercy are as unlimited as koku or the air, hence the name.

Komokuten (Virupaksa) is one of Shi-tenno or the Four Maha-rajas of Heaven. He lives in the western quarters of Mount Sumeru and watches for the protection of the words, being assisted by his many subordinates.

Kongo Rikishi (Vajrapani) is more popularly known as Ni-o. He is a guardian of Buddhism and generally stands in the niche of a gate. As a rule, he holds a metal pestle-like club in his hand, showing his mighty fierceness.

Kongo-Yasha Myo-o (Vajra-yaksa) is one of the Five Vidyarajas, and he is an incarnation of Fukujoju Butsu in angry expression.

Kosanze Myo-o (Trailokya-viraraja) is believed to conquer greediness, anger and folly in the three worlds, past, present and future, from which fact his name is derived. He is variously said to be an *avatar* of Yakushi, Ashuku or Dainichi Nyorai.

Kujaku Myo-o (Maha-Mayuri-raja) is represented as riding on a peacock. He answers to the prayers for longevity, rain and freedom from misfortune.

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Kwannon, Kwanzeon Bosatsu in full (Avolakitesvara Bodhisattva), is an incarnation of mercy and benevolence. He freely manifests himself in the 33 different forms in order to save all beings in sufferings. When occasion requires, he appears as a woman, an Asura, an animal, etc. His facial expression is so extremely mild that he is commonly taken for a woman. He may temporarily appear as a lady, but he is not of the gentle sex by nature as is wrongly thought by many people. Kwannon and Amida are the two most popular Buddhist images seen in countless temples all over the country.

Marishiten (Marici) is a vassal of Nitten (Aditya) whom he escorts running in front as quickly as lightening. As his name 'Marici' or gossamer indicates his movement is so quick that nobody can catch his sight. From olden days, he has been revered by warriors because he is believed to bring victory to them.

Miroku (Maitreya) is said to be living on Tosotsu-ten (Tusita-deva) at present, but he is expected to come down to this world in myriads of years after the death of Buddha Sakyamuni as the latter's successor in order to enlighten the masses.

Monju (Manjusri) is one of the two most trusted followers of Buddha Sakyamuni and is on his left side. He presides over the department of wisdom while he is believed to be now residing on Ch'ing Liang Shan Sheni Province in China, being accompanied by 10,000 other Bosatsu (Bodhisattvas.) He is thought to be the possessor of the greatest wisdom.

Myoken (Sudrusti) is symbolic of pole-star. His function is to record good and bad, because his eyes are marvellously limpid and can see all things clearly.

Nikko (Surya-Prabha), a symbol of sunlight, constitutes a pair with-Gakko (Candra-Prabha) moonlight. He sits on the left side of Yakushi Nyorai.

Nyoirin Kwannon (Cintamani-Cakra) is one of the six Kwannon. The name 'Nyoirin' implies the Dharma-wheel or preaching, by which the present Kwannon saves those who are suffering in the six existences and also grants profits to the world.

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Rakan (Arhan) signifies those priests who have attained the teachings of the Hinayana School. The most well-known Rakhan in this country are the 'Sixteen and the Five Hundred' Rakhan.

Roshana (Vairochana) seems to be an abbreviation of Birshuana (Maha-Vairochana). The only difference between the two is the prefix 'Bi,' which means universal or ubiquitous.

Seishi (Maha-Sthana-prapta) belongs to the Amida Trinity. He is seated to the right side of Amida and presides over the department of wisdom.

Senuj Kwannon (Sahasra-bhuja) is the so-called Thousand-armed Kwannon. As far as his name goes, he should have one thousand hands, but he generally has only forty. Each of these forty hands is, thought to save the sufferers in the Twenty-five Existences. The strict name of this Kwannon is 'Senju-Sengam Kwannon' or one thousand-handed-and-eyed Kwannon.

Shaka (Sakyamuni) is the general founder of Buddhism, whose brilliant life is too widely known to make any comment here. He was born under a Bodhi tree on April 8th, 565 B.C., as the Crown Prince of Maharaja Suddhodana, Lord of Kapilavastu, North India. At thirty-five, he attained Buddhahood that is, the perfect state of enlightenment. After having been engaged in preaching the Buddhist doctrines, he breathed his last on February 15th, 485 B.C., at the age of eighty.

Shoden (Ganesh)

Sho-Kwannon is the same as the regular Kwannon. The prefix 'Sho,' which means holy, is attached to him so as to make a distinction from other Kwannon.

Shukongo (See Kongo Rikishi).

Taho-Butsu (Prabhuta-ratna), the Lord of the Eastern Paradise of Hojo, is noted for his being the certifier of Hoke-kyo (Saddharma-pundarika Sutra).

Taishaku (Indra) is the chief of the Toriten (Trayastrimsa) on Mount Sumeru and governs the Four Maharajas of Heaven and

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thirty-two other demons in order to protect Buddhism and its followers.

Yakujo is one of the Twenty-five Bosatsu (Bodhisattvas). He is the younger brother of Yakuo and has an elegent figure.

Yakuo (Bhaisajya-raja), literally 'Medicine King', is so called because he cures diseases, mental as well as physical. He is the elder brother of Yakujo and is also one of the Twenty-five Bosatsu.

Yakushi (Bhaisajya-guruvaidurya), or Yakushi-Ruriko-Nyaroi in full, is the Lord of the Eastern Joruri Paradise. He once made the famous twelve vows in which he declared that he will cure the diseases of all beings, impart them longevity, supply them with clothes and food, etc. This may be the reason why he is worshipped so enthusiastically in this country. He is generally attended by Nikko and Gakko, respectively signifying 'Sunlight' and 'Moonlight'. Also Yakusdi is waited upon by juni-shinsho or the 'Twelve Divine Generals' symbolical of his twelve vows. According to a Buddhist opinion, Nikko and Gakko are said to be Yakushi's sons, but it seems to need further confirmation. In Japan, Yakushi is exceedingly revered by high and low, although it may not be so much as in the early ages. Nevertheless, it can not be denied that Kwannon, Amide and Yakushi command by far the greater popularity over toath Buddhas and Bodhisattvas.

Zochoten (Virudhaka) is one of the Shitenno or Four Maharajas of Heaven and guards the southern quarter half-way up Mourmt Sumeru, being assisted by innumerable demons.

***

SOUL OF JAPAN

It is only in Nara and Kyoto that we could glimpse the soul of Japan. In one or the other of these cities was concentrated for centuries the power and the splendour, the art and the faith of Japan in one continuous stream of time. Round each one of them, in its heyday, as round a crystal, aggregated the political social and artistic traditions. From each one of them again flowed the shaping influences, making the culture and history of the land one mighty torrent, undisturbed by foreign invasion or occupation.

—K. M. MUNSHI.

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CHAPTER XIV

OUR COMMON FESTIVALS AND RITES

LOVE OF FESTIVITY

BUDDHA FESTIVALS

ANCESTOR WORSHIP

SHRADH FESTIVAL

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ULLAMBANA FESTIVAL

DRIVING THE DEVILS AWAY

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DOLL FESTIVAL AND NAVARATRI

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CHAPTER XIV

OUR COMMON FESTIVALS AND RITES

The love of festivity is common among all nations. I have seen folk dances and festivals of the Scandinavians, the British, the French, the Hungarians, the Italians, the Greek, the Africans, the Poles, the Russians, the Egyptians, the Afghans, the Indonesians, the Chinese, the Japanese, the Mexicans and the African people and have enjoyed them as, I enjoyed our dances and festivals in my days of childhood.

So often did my mother prepare sweets and delicacies that I felt that every day in the year was a festival. But that was nearly fifty years ago when milk and butter were given away to neighbours and strangers passing through the village. Then life was a joy and work was nothing but a joy with song and music. Grown up boys and girls danced and played together and never a case of misbehaviour was reported. Now with the advent of democracy after two costly world wars life has become a burden; there is little poetry in life, as life is business and business is business and nothing else. The only relief in these drab days are the days of festivals like Dussehra, Dewali, Basant, Navarathri, Shradh (Reunion with ancestors), the equinoxes and folk festivals of our hill people in Kashmir, Kulu, Kumaon and other regions. Our old festivals used to include tournaments in Kabaddi, horse racing, camel racing, peg sticking and many other sports including wrestling and regional games.

The love for festivity still runs in the veins of our people and I have witnessed the same fervour for festivals during my six years stay in Japan. The Japanese are a hardworking and also a pleasure-seeking and beauty-loving people who love flowers and festivals. They hold festivals to view the beauty of cherry blossom in the spring and chrysanthemum in the autumn but we trample flowers under our feet in our temples and at receptions and public meetings. A

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woman member of the Japanese Parliament told me "Your Banaras is a city of trampled flowers". What a sad comment on our misuse and murder of flowers. Hardly one in ten thousand among us uses a flower vase but, poor as we are, we load our gods and political gods with garlands of most beautiful flowers that are trampled under the feet of pilgrims and crowds at public meetings. I wonder why our artist Prime Minister has never protested against this evil practice of murdering flowers.

Well this is not the subject of my chapter and I want to tell the readers how many festivals are common to India and Japan and this could also be said about China which is changing so fast.

Buddha's Birthday Celebration

Annually, on April 8th, the birthday of *Shakamuni*, the founder of Buddhism, is celebrated throughout Japan. Every temple of note observes the ceremony of *Kan-butsu-e* or "Baptising Ceremony of Buddha," which consists mainly of pouring "sweet tea" from tiny ladles over a small statue of the infant Buddha as an expression of devotion, and then drinking the beverage. Erected over the statue, which usually is from 12 to 16 inches high, is a temporary miniature temple beautifully decorated with flowers, called the *Hanamido* ("Flowery Temple"). This day, also called the "Flower Day," generally marks the commencement of the cherry-blossom season. In the large cities the celebration is becoming increasingly popular: for instance, in Tokyo thousands of young children (Buddhist Sunday School pupils), in gala attire, each carrying flowers, assemble in Hibiya Park, where the *Hanamido* has been installed, and hold exercises and dances in honor of Buddha. This celebration has become one of the prettiest of the annual festivals of the capital.

Four Buddha Festivals

Of the many festivals observed in Japan in memory of Gautama Buddha the three outstanding are his birthday, the day of enlightenment and the day of Nirvana. The dates are quite different from those in India. Now a fourth festival (an old Buddhist festival in India)—Higan—has been chosen for preaching and propagating the Lord's message.

The 'Other Shore'

Literally meaning "the other shore" (the next world) in contrast to "shigan" (hither shore, meaning this world), Higan is one of the

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principal Buddhist fetes and is observed twice every year, in spring and autumn at the equinoxes. The word is taken from a sutra text referring to "To-higan" (reaching the other shore) by the "supreme wisdom of the Buddha", or "Hannya Haramitta," so often uttered in sutras.

Between "this side" which means "the world of the living or of illusion" and the "other side" meaning the state of eternal bliss, there runs the river "hon-no" of agonizing transition, otherwise known as death. It may take the six symbolical days of Higan to negotiate this terrible passage, sometimes as many weeks, even months or years according to the degree of sinfulness of those making the trip.

It is therefore a very solemn ritual—this Higan, literally involving the question of life and death; it may remind you of the last scene in "Pilgrim's Progress" in which Mr. Christian crossed the River of Death in the arms of Mr. Faithful.

The fete is observed at every Buddha-worshipping home as well as at all the Buddhist temples so that the departed souls and those shortly departing may "reach the other shore" in peace, without, one may say, dropping off into purgatory or back into this sordid life again.

Shradh Festival—Reunion With The Dead

Not even in India is the Shradh (Reunion with the dead ancestors) festival celebrated with so much religious fervour and solemnity. as the Japanese celebrate the festival of Obon, derived from the sanskrit *Olanban* meaning a mass for the spirits of the dead ancestors. Shradh is one of the oldest Hindu festivals which Buddhism adopted.

According to tradition one of the ten disciples of Gautama Buddha saw his mother suffering great agony in starvation in the hell. Unable to rescue her himself, he appealed to his Master to deliver her from the Inferno. Taking pity on him Buddha ordered all his disciples to hold a mass for her on July 15, the last day of the 90 days of religious devotion in seclusion. This service finally delivered her from sufferings. The custom came to Japan from India through China in the middle of the seventh century.

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Japanese Buddhists hold the time-honored annual festival of "Obon", the Feast of Lanterns, for three days starting July 13 for the well-being of the spirits of their dead dear ones. During the period they live very near the spirits of those gone, inviting them to the earthly abode for the annual family reunion.

To the Japanese people the spirit-world is very real, and the annual function is close to their hearts.

During the "Obon" season all cemeteries in Japan transform into scenes of deep religious devotion, members of Buddhist families visiting their ancestral graveyards. They first clean the family graveyards and then offer prayers before the tombstones, placing flowers in the vase and burning incense on the small stone altar before the tombstones, for the spirits of the dead. The custom of observing "Obon" differs according to districts. In Tokyo, the head of the family burns broken pieces of dried hemp reeds in a clay basin in his house-front in the evening of July 13, as a symbol of lighting the passage for the spirits of his ancestors arriving at their earthly abode for the family reunion. "Namu-ami-da-butsu, Namu-ami-da-butsu" he mutters the Buddhist prayer as he watches the burning of dried hemp reeds. When the fire dies down, spirit guests are supposed to have entered the house. In front of the miniature family temple in the living room, the table is already set for the entertainment of the spirit guests. It is covered with green mats and large lotus leaves which the house wife bought at the Green Fair on the previous night.

In rural districts, where the community life is simple and unsophisticated, the reception given to the spirits of the dead relatives is much more realistic than in a city. The people feel the presence of the spirits and even talk to them for their own satisfaction. So real, so homely and so unquestioning is their attachment to the spirit-world, that the scene of the Feast of Lanterns in the countryside is full of pathos.

Groups of sisters and brothers may be seen here and there walking along narrow paths across the paddy fields. They have taken the baths for the evening and are hastening to the village temple cemetery to fetch the spirits of their grandpa and grandma and the rest. Those with torches in their hands have already been to the cemetery and

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have their spirit guests with them. "Have you the Oshoro-sama (Pure Spirits) with you?" shouts a boy to another group coming along with torches. A little sister may say to her big brother: "Don't walk so fast, for grandpa and grandma cannot keep up with us." By the time the children reach their home, the backyard is lit with hemp reeds and the good farmer and his wife may greet their spirit parents with: "Here you are. We are all very glad you have come." Then the housewife ushers the guests from the other world to the living room where the table is spread, and lights the candles for them.

During the season Buddhist families call in priests to have them offer prayers to console the spirits. Housewives are busy making special delicacies for the entertainment of the living and the dead members of their families.

In the evening of July 15, they place a dish of white rice dumplings on the table as offering to the spirits so that they may take the food with them for lunch on their way home to the other world. The head of the family once again lights the entrances of the house with the burning of hemp reeds for the spirit relatives who are departing for the other world.

"Bon-odori" (Dance)

The function is wound up with the "Obon" dance, which is one of the most picturesque and delightful amusements during the season. This is particularly true in the countryside, where the young people make it one of the most important annual features to break the monotony of daily routine. The woods of shrines and temples ring with songs and drum music till the early hours of the morning as the holiday makers indulge themselves in it to their hearts' content.

This is a simple folk dance, dancing in rings to the music of drum and song. It has been growing increasingly popular in the outskirts of big cities, also.

Ancestor Worship In Bengal

A contributor to the *Statesman* beautifully described the practice of ancestor-worship in Bengal in the rainy month of Shradh when all Hindus and Buddhists celebrate reunion with their ancestors:—

"Ancestor worship is typical of the East, and though it is not as important in India as it is in China and Japan, nevertheless it forms

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an intrinsic part of Hindu spiritual life. One of the outward symbols of such a custom is very much in evidence during this month all over Bengal, in localities inhabited by Hindus.

"It takes the form of lights fixed to the tops of high poles, and placed on the terrace. These are called *akas pradip*, and represent the wishes and hopes of the family for its preservation and the repose of the ancestors' souls. This practice is part of the invocation to Vishnu, the Preserver, which begins before sunrise each day during this month, and is completed with the lighting of these oil lamps in the evenings. The *tulsi* plant, which is established as a family god in most homes, is also looked upon as the symbol of Vishnu, and worshipped regularly by the womenfolk for the welfare of the family. The privilege of lighting the *akas pradip* is denied to those whose line of direct male descent has become extinct.

"In modern times the oil lamps used as *akas pradip* have been given place largely to electric lights, thus detracting from its practical function of destroying green flies, which have once more made their appearance in this city. Similarly the Diwali illuminations, which apart from their allegorical significance had a definite objective with regard to the destruction of green flies, which would flutter round and finally meet their death in the open flames, have also lost their utilitarian value with the introduction of electricity. The latter has meant much saving of labour, but in the olden days these were labours of love and almost a part of the festive rituals. It is, one presumes, to meet the exigencies of the rush which constitutes modern life, that the illuminations have remained, more brilliant and effective than ever, but the original idea has been sacrificed*."

Living With Ancestors

The Japanese, like us, believe that the soul is immortal and that it is only the physical body that dies. Death simply means the separation of the soul from the body that ceases to live.

Buddhists believe that the soul of the deceased stays in the house for 49 days.

From this belief in immortality of the soul have come various customs. The first bowl of cooked rice is offered to the ancestors every

*The Statesman.

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morning (as in orthodox Hindu homes). Whenever the family has special food, either made at home or given by others, it is not eaten before it is first offered to the spirit of the family ancestors.

When a marriage, or the graduation of a son from school, or other important event takes place, the matter is reported to the ancestors. The Emperor follows this custom, and reports all important State and Court affairs to the Grand Shrine of Ise where the spirit of the Imperial Ancestor lives.

The country has many shrines dedicated to great historical persons. It is to give the souls of such persons fitting places to reside where the people may pay their respects to them.

All are immortal, and when death comes, it only means the disappearance of the physical body, but the soul lives on. So one does not die but only disappears from the sight of others. The soul, though invisible to mortal eyes, watches with keen interest what is going on in the family or the whole material world.

Ancestor-Worship in Japan

Ancestor reverence is the warp of Japanese life, permeating every aspect of it. If religion be defined as the 'conservation of values' then ancestor reverence is a kind of religion, for it certainly does conserve the values of the past of Japanese national life.

Ancestor reverence is not a distinctive type of religious life or of religion but a heart-longing which find expression and satisfaction in every type of religion. Among the Jews this reverence for the past and the forefathers found expression in longing for the "land flowing with milk and honey", promised to their ancestors. In China it is so much a part of all the religions there that we often read of the different religions being defined as 'ancestor worship, the writers ignoring for the moment the distinctive doctrines of each. Taoism is also a form of nature worship, while Chinese philosophical Buddhism, which denies a resurrection, has services for its dead; and Confucianism with its emphasis on the life here and now in its doctrine of the five relationships between living persons, has time and thought for the services for the dead.

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In Japan it is much the same way, for in addition to the nature worship and other peculiar practices of the Shinto sects, the Shintoist has his particular way of serving the dead and keeping their virtues before the young. Buddhists, with their ideas of the next life ranging from the concept of purgatory on the one side to a no-soul theory on the other, have their days of serving the dead and many priests make their living by selling candles burnt on behalf of the dead. Even the agnostic philosopher who has discarded, as he thinks, the superstitions of both Shintoism and Buddhism and has accepted western learning without the Christian content, has his own distinctive way of serving the dead and worshipping his heroes. The confucianist in Japan bases his morals on the virtues of the dead and uses the memorial services in behalf of the dead to implant new concepts of duty. The Christian Japanese sees no reason why he should be forbidden to show his gratitude to the dead for the ideals of his life and to seek inspiration from the lives of the great of all ages who have died for home and country.

Dr. Nitobe, speaking on ancestors' reverence says, 'Our veneration of the dead (whatever its origin) is something far removed from primitive fear of ghosts. Neither is it a peculiar weakness of the east, for the West shares the same feeling and however feeble an influence at present, you must admit that the ideal of Anglo-Saxon knighthood, Sir Galahad, the purest character in English literature, is represented as having his thought constantly fixed on his ancestor and the spirit of Joseph of Arimethea as ever guarding and guiding him".

Dr. Nitobe adds, "There is self-contentment in Shinto. How can it be otherwise when death itself is conceived of as a deification, and when nature,—all its destructive forces not excluded,—is thought to be working for us?

"That the dead are alive somehow and somewhere is the strongest faith of our people, and as long as science does not prove such a belief to be contrary to its discoveries and teaching, ancestor worship is not to be deemed as superstition. In spite of this belief, we revere and venerate their memory. We do not carve their images as idols, we do not carry their remains as charms. Their words of wisdom we hear in the secret chambers of our hearts, their good deeds done in the body we bear in reverent remembrance.

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"There are a few phases of our ancestor worship the significance of which is little regarded by the West. Christian Europe would be scandalized to be told that its religion is ancestor worship, and yet between Christianity and the cult of the forbears there is a strong link of human interest, which fondly traces one's existence to his parents and thence again to their progenitors and so leads ever upward, ascending from generation to generation, only to find rest in accepting as its ultimate source the Ancient of Days."

This study of the cult of the dead has impressed the writer with the thought, so common to the East, that we are citizens of the three worlds, the past, the present and the future*.

Spirits Come Home

The worship of family ancestors influences and directs every act in the worshipper's life. It is the sacred soul of the ancestor who watches over the family, who is ever mindful of the dignity of his kind, and who has in his keeping the memory of old ties and old associations. The living feel that they are never forgotten, and that they in turn should never forget. The same father—although he is long since dead, keeps watch over the son, in whose every action he still remains intently concerned. "When a young student goes to Europe to pursue his studies. when a soldier sets out on a campaign, when an official is sent abroad on some government service, he invariably visits the graves of his ancestors in order to take leave of them."

With the devout Buddhist in Japan there are four days in the year—in the height of the glorious Japanese summer—when the spirits of the dead come back to the old house and live in it again. On the evening of the first day a fire is kindled before the door of the house, or in the little garden, to guide the spirits home. On the evening of the fourth day another fire is lightened; it is "the farewell fire", and it is intended to cheer them on their way back. During these four days the house is filled with tender memories, with the presence, of the dearest ones, with longings which, though unutterable, will one day be satisfied. It is during these scented summer evenings that those who still live on can feel once again "the touch of the vanished hand", and can hear once again "the sound of the voice

*Japanese Customs

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that is still". The offerings of flowers and fruits, which are placed on "the spirits' shelf," are a repetition of the presents which are made to the ancestors during their annual visit to their old homes.

700 Miles Long Pilgrimage

The Indian people like to go on pilgrimage to the four sacred corners of their vast country. The Japanese are also very devout pilgrims. The pilgrimage to the 88 temples in Shikoku, south of the Inland Sea, is most famous of all religious pilgrimages in the country. All the 88 temples are connected with the faith and life of Kobo Daishi, the great Buddhist priest who studied in China at the beginning of the 9th century and established the great temple of Koyasan, Wakayama Prefecture.

Not only is Shikoku-henro famous, but it is also the most difficult to make. The 88 temples are scattered all over the island, and most of them are located in high mountains regions. The whole course is about 700 miles long, and on foot it takes more than 40 days. Motor buses are now available for some portions of the route, and some go on bicycles. Yet even utilizing buses, pilgrims have to walk a considerable distance daily as the temples are mostly on top of steep hills or long tiers of stone steps.

It is surprising that many old folks, men and women of 60, 70 or more, walk the whole distance. Some of them still dress in the traditional white costumes of pilgrims and big round hats. The inscription 'doko-ninin' (two travelling in company) is still written on their hats, meaning that Buddha is always there to guide and comfort them.

Originally those desiring to cure themselves or others of illness, or to seek religious salvation constituted the majority of pilgrims. But there is another group who makes the trip only for the enjoyment of many days of carefree life. In old fashioned families, wives and daughters particularly seldom have occasion to see the world or enjoy themselves. These women form a party and go on such a pilgrimage and for nearly two months they are away from their homes and household drudgery. Pilgrims from all parts of the country meet on the road or at inns, and become friends. Just as we give alms to the local Tibettans around Kailash the Japanese pilgrims give alms to the people of these islands in the belief that this will pave their road to salvation. The craze for *Mukti* is common in India and Japan.

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My friend Mr. Mock Joya has beautifully described the festival of "Driving away Evils" in the following words:—

The ceremony of driving away the evil spirits is held on Setsubun, the last day of winter by the lunar calendar, usually around the beginning of February. On this evening in many households soy beans are roasted, and handfuls of them are thrown around the rooms and out-of-doors, everyone shouting "Oniwa soto, fukuwa uchi" (Devils outside, fortune inside). Care is taken to have the doors open so that the devils can escape, and shut again quickly after they have been chased out. The person who throws the beans around is called toshiotoko (year-man), and is much honored for performing the task. In ordinary families, the master of the house usually chases out the evil spirits and the devils, and welcomes in good fortune. Elaborate ceremonies are also held at temples, where popular men, such as actors or wrestlers, are selected to act as toshi-otoko, and the people assemble there from great distances.

After the bean-throwing ceremony, every member of the family eats one bean for every year in his life, plus one more. Every bean stands for the ill luck of one year, and the extra one stands for that of the coming year. By eating the beans, the superstitious people believe that the ill luck will be averted.

This reminds me of our Lohri festival when we throw various oil seeds in fire and pray that the evil doers be punished. The so called superstitious beliefs (though not all of them) had some significance and purpose. Now the significance is forgotten and therefore we only know about their superstitious side.

The "Homa"—Rite Practised on Mount Hiei—Homa or goma as it is called in Japanese, is a Sanskrit term meaning fire sacrifice. It is a kind of religious rite performed in India as well as in the esoteric Buddhism of China and Japan. Its origin can be traced back to the ancient Indo-Iranian period, and the Rig-veda records that a fire festival for the fire god, Agni, was performed at a very early time. When a fire sacrifice is made on an altar, the flame ascends to heaven and reaches the mouth of the fire god, and the god is thus enabled to subdue devils and give happiness to mankind. This was the belief of those days.

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Later, the esoteric schools of Buddhism adopted the form of this fire ritual, adding to it a special interpretation peculiar to Buddhism. The practice of this rite has two purspose: one is the fulfilment of mundane desires, such as to ward off disasters or to seek good fortune. The other is the attainment of the final deliverance by burning up all worldly passions, the fire in this case being taken as the wisdom of Buddha. The latter purpose is more important, for without it the homa-rite of Buddhism would scarcely be distinguishable from the fire sacrifice of Brahmanism.

There are various kinds of homa-rites practiced in Japan. They differ according to the deity invoked on each specific occasion, as well as in the traditions transmitted by the two sects of esoteric Buddhism, Tendai and Shingon. The popular and most often performed is the "Fudo homa-rite", praying to Fudo Myoo or Acalavidyaraja.

In the Kompon-chudo (Central Hall) on Mount. Hiei, the "Yakushi homa-rite" is observed, since the Hall is consecrated to the Buddha Yakushi, Bhaisajya-guru. The image installed in this temple is believed to have been carved by Saicho (Dengyo Daishi, 767-822), the founder of the temple. The manner in which this rite is conducted, however, differs little from other homa-rites, except that the deity invoked here is Yakushi, and thus particularly designated mantras are used.

There are five different stages in this rite, differing according to the particular deities invoked: 1. Agni, 2. Laukika-devas, 3. the principal deity, 4. the constellations, and 5. various other deities. Sticks of wood used as fuel are of two kinds: the first, damboku, about ten inches long, is used for the maintenance of the fire; the second nyuboku, somewhat dampened and about half the length of the former, is used for oblation. The wood used was originally nurude (sumac), but now cedar is usually used instead. When the fire is prepared, the acharya, the head priest of the ceremony, throws into it various materials for oblation. They are: the five grains (rice, barley, wheat, soybeans, and azuki beans, both raw and cooked), poppy seeds, white sesame, incense pills, and incense powders. On some occasions gathas and mantras are chanted by several priests while the homa is observed. The whole Sangha of Mt. Hiei prays in this hall every day of the year. They

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pray for the peace of the world and the welfare of mankind because the Buddha Yakushi is believed to have made special vows to heal sick people, to ripen crops and to keep the world in safety—SHISHIO-ENSHIN, Bishop of Juryoin.

Incense Ceremonies

"The origin of incense-burning in Japan can be ultimately traced to that fountain head of Japan Arts, India, whence the practice found its way to China and thence to Japan. The introduction of incense-burning in China took place subsequent to the opening of intercourse of that country with India in the reign of the Emperor Rei in the 2nd century of the Christian era. The censors used in Chinese temples were of the type known as "Hakuzan-ro", in a form resembling a wine glass, being a close imitation of the Hindu Original".*

Cremation Like India

Funeral customs vary greatly according to different districts, but most funerals nowadays are conducted by Buddhist rites. The basic rules for a Buddhist funeral are given in an ancient Sutra. It reads, "Cleansed with hot water, dressed in cotton cloth, placed in a golden coffin, sprinkled with ointment, covered with aromatics, burned in a fire, bones collected and placed in a tower."

According to these instructions the dead formerly were washed with hot water. The task was called yukan (hot water bathing), which was an important part of the funeral ceremony in the past. This practice has died out in the cities, but in some rural districts it is still observed. The dead are dressed in white cotton clothes, not only because the Sutra says so, but because white is considered pure and clean.

Formerly, valuables and clothings were buried with the body, but now this is no longer done. In the country, too, copper coins, or pieces of paper on which the outlines of coins were roughly painted, were placed in the coffin. The ancients believed that Sanzu-no-kawa (Sanzu river) divided this world from Gokuraku (Paradise), and so coins were required to pay for the ferry ride across the river. Since they also believed it was a long journey to Gokuraku, straw

*Gleams from Japan.

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sandals and a strong staff to lean on, were placed in the coffin to aid the traveller.

Members of the family, friends and relatives gather to watch by the dead all through the night before the funeral, in a ceremony called "Otsuya" (Passing the night together). Today the Otsuya is still an important part of the funeral rites. It is the last occasion on which the gathered group can be with the dead. Throughout the night Buddhist scriptures are recited by the priest, incense is burned and offerings are made. The visitors bring offerings for the dead, such as flowers, candles, sweets, incense and money, and are served food and drink. Meat and fish are seldom served.

The funeral procession used to leave the house at night, but today it leaves at any hour. The custom of cremation in Japan is as old as Buddhism, and most of the dead have been and are cremated.

Moon Worship

The day our President landed in Japan was a full moon festival day and celebrated with great enthusiasm Mr. Mock Joya writing about the significance of the festival said in the "Japan Times."

Jugoya (evening of Aug. 15, by the lunar calendar) fell on Sept. 27 this year. This is the night when Japanese people admire and make offerings to the harvest moon. Formerly there was another day to view and fete the autumn moon. This was called jusanya (13th evening) which comes a month after jugoya, or on Oct. 25.

In the old days, the people believed that the autumn moon must be admired and feted on both days, and that if any person viewed the moon only on one evening, he would have bad luck. The moon feting was so important that many persons even refused to go on any long journey in fear of missing it.

Jugoya and jusanya were for merly both monobi or annual festive days. Accordingly it was much more than merely days to look at the full moon. It is believed that under the bright moon of autumn, the power of the heavenly spirits was revealed much stronger than at other times.

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Thus the divination of future fortune was commonly done on the evening of the autumn full moon. In Okinawa, the people are still in the habit of going up to a hill top in the evening to have their fortune revealed by what they see in the moonlight.

In many districts, farmers still tie ripe ears of rice on bamboo poles erected in their yards on jugoya, to thank for the harvest and pray for a good crop next year. The game of tug-of-war is often held by rural folks on the evening to tell their fortune.

In ancient days full moon viewing became an elaborate custom. The people went on boats to rivers or sea shores to view the jugoya moon, or gathered at restaurants on hill tops or riverside. A display of fireworks was held at the Sumida River to amuse the moon-viewers on the river, it is recorded.

The old rite of moon-feting is still kept up. A table or stand is set up in the garden, and fruits and vegetables are offered to the moon. Moon-viewing dumplings are made, and flowering susuki or Japanese pampas are placed in vases in honor of the moon. Children particularly look forward to this rite.

In order to understand the back-ground of moon-worship in Japan see the Picture of the Hindu God Soma as worshipped in Japan as one of the twelve Devas from India.

Sun-worshippers

Sun-worship is still a popular faith in Japan; particularly old folk both in cities and rural areas are seen worshipping the sun every morning. Rising early, they step outside, and facing the eastern sky, they clap their hands and bow towards the sun. To these people the sun rules their life. The sun gives them food, and so they must be thankful to it. When children waste food, mothers tell them that they will anger the sun and be punished.

Although many of the traditional habits and beliefs of the people originated in China, sun worship was not brought from China. Neither did the original inhabitants of these islands worship the sun.

As to who were the original inhabitants of the islands before the coming of the Tunguse and Ainu from the north, and the Malai, Mon, Khmer and other tribes from the south, nobody really knows.

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But anthropologists agree that there must have been original inhabitants before the coming of those foreign peoples.

It is now generally believed the southern races who came to Japan brought agriculture and particularly rice cultivation to this country. These southern peoples were sun worshippers, and teaching the cultivation of land they also taught the inhabitants of these islands the greatness of the sun.

As rice cultivation brought new and good food, sun worship was implanted in the minds of the people. The mythology of the Sun Goddess developed from this sun worship. (M.J.)

Our Doll Festivals

The Japanese Doll Festival also reminds you of the South Indian Doll Festival celebrated during the Navarathri festival on the occasion of Dussehra and Durgapuja. The South Indian celebration is very elaborate. I reproduce the story of its celebration from the "Envoy" monthly started by Shri V. K. Menon in London :—

The centre on which the Festival of Navarathri moves is an array of dolls, called the *Kolu* in the Tamil language. In anticipation of Navarathri, many middle-class homes and all the rich ones have a number of dolls stored carefully in boxes, And during the season each year new dolls will be added.

On the first day of the Navarathri (this year it falls on 13th October) the dolls are brought out. Some of the old dolls are renovated with loving care, repainted and redressed and arranged in some sort of order in display. The Kolu is displayed on steps, sometimes seven, sometimes nine in number, occupying an area of some twenty by twenty-five feet.

The dolls are of indigenous origin, hand made by about three or four thousand South Indian families. Dolls of glass, china and wood are available, but most are made of clay, and gaily painted.

In *Kolus* many of the dolls represent mythological figures familiar to every Indian—like Lord Shri Krishna and Subramanya and Sage Narada. Here, for instance, is Shri Krishna playing his pipe and behind him, the cows and calves listening in rapt attention. Here is a figure of Saraswathy, the Goddess of learning, playing

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in her *vina*, a stringed instrument loved by South Indians. Here is a Mahavishnu, protector of the world, lying on Adisesha, the thousand-headed snake. Here is the Narada Maharishi with his *chapla* (musical percussion instrument), seeking someone on whom he can play some trick for the greater good of man and of God.

Themes other than mythological ones are also represented among the dolls. Here are a bride and a groom, a snake-charmer, a policeman. Modern political ideas are not wanting. The South Indian patriot of the early days (may his memory be ever blessed!) is portrayed taking the oxen's place, dragging the oil-mill lever, sentenced to hard labour by an alien government. Mahatma Gandhi, Jawaharlal Nehru, Sarojini Naidu, are present. Here are twin dolls, made by a communist inspired dollmaker, of Krushchev and Bulganin the year they visited India: they look comic, the pair of them, rather like Laurel and Hardy: but they are unmistakable, the red star flies over them. In some doll collections, the whole range of labour, from the elementary tiller of the soil to the expert mechanic in the mills, is represented.

Doll Festival in Japan

The Peach Fete, more popularly known as the "Festival of the Dolls," a time-honored festival for girls, is held yearly on the 3rd day of the 3rd month—March 3rd. The dolls are not the everyday dolls usually played with but are ceremonial dolls, a heritage of the household, handed down, many of them, from generation to generation for a few days' display in the best room of the house at this festival time, after which they are carefully boxed and put away until the next year. Parents who are able to do so buy new sets of dolls for a girl baby since the preceding festival, and relatives and friends make gifts of dolls.

Usually a set consists of at least 15 dolls, all in ancient constumes. The display also includes miniature household articles which often are exquisite artistic productions: a chest of drawers, *hibachi* (charcoal heater), a dinner table set, bowls, toilet stand, musical instruments, a palanquin in which the dolls are supposed to go out, and other tiny articles—lacquered, if the purse permits. The dolls most highly valued are the *Dairi-Sama*, which represent the Emperor and Empress in resplendent court costumes of silk. They are attended by their minister, court ladies and musicians. All are displayed

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on a tier of steps, usually five, from 3 to 6 ft. long and covered with bright red cloth. The Imperial couple occupy the top step, the Emperor at the left of the Empress. Court ladies and banquet trays and dishes occupy the second tier; the other dolls are arranged on the lower tiers.

Peach blossoms, symbolizing happiness in marriage, are always among the decorations of the stand; also, being full and round, the peach blossoms signify the feminine characteristics of softness, mildness, peacefulness. Many marriages take place on the day of the Doll Festival.

The dolls are made to suit every purse, the best being highly finished objects of art. Regulation sets cost from $3.50 to $4.50 and up.

Many interpretations are given to the festival. Families observe it to encourage filial piety, ancestor worship, loyalty, but above all else is the love of children by Japanese parents, their joy and pride in them, and their desire to please them—and this love often impels poor parents to sell some of their belongings to buy dolls and decorations for the festivals.

The story of common customs and beliefs is continued in the next chapter.

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CHAPTER XV

IMPRINTS OF INDIA

TRANSMIGRATION OF SOUL
SHRINE IN EVERY HOME
SHELF OF GODS
PILGRIMAGE TO TEMPLES
GREAT WORSHIPPERS
PURIFICATION CEREMONY
BELLS AND DRUMS
RAJGIR CONFERENCE IN TOKYO TEMPLE
108 IS A SACRED NUMBER
WHY 108 BEAD STRINGS?
MEMORIAL FOR BROKEN NEEDLES
KARTIK BATHS AND PILGRIMAGE
PRAYERS FOR RAIN
GODS TELL FORTUNE
DEVA KINGS
KAILASH OF JAPAN
SACRED ROPES
STUPA FOR A COW
FESTIVAL OF HERBS
FIRE WALKING
LOTUS THRONE (PADMASAN)
HITODAMA (SOUL BALL)

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CHAPTER XV

IMPRINTS OF INDIA

The Japanese believe in the Hindu theory of transmigration of soul and there are many stories in Japanese literature which support this belief. The following story is reproduced from a book of old legends of Japan by Mock Jaya:

The Twice-Born Man: In the province of Tyo in Shikoku there is a small village called Flotoke Musa in which lived a peasant, Sakuta by name. Sakuta was not only hopelessly stupid but also lazy and good for nothing. All the villagers refused to have any dealings with him, calling him a "useless cumberer of the earth's surface."

One night Sokuta had a dream in which Nyorai Sama (August Buddha) stood by his bedside and said: "Poor Sakuta! You have been doomed to imbecility as a retribution for the sins committed in your previous existence, but if you will hereafter offer fervent prayers, throwing yourself upon my mercy, these sins shall be expiated."

When day dawned the delighted Sakuta went about the village talking about the marvellous divine message, but everybody gave an unwilling ear to his story and laughted it off as mere nonsense. His confidence in the oracle, however, was so great that he passed his days and nights in constant prayer to the Buddha.

Years rolled on until Sakuta was sixty years old. His faith in Buddha had grown more and more unshakable with age.

Sakuta now had a second strange dream in which Buddha again appeared and said "Rejoice Sakuta! Your years of unswerving devotion have been duly appreciated and the sins of your previous existence have been entirely expiated. The next time you are born

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you shall be clever, rich and happy. You may die in peace and without regret."

The next day Sakuta fell ill and became worse and worse. One day feeling himself near death he called his neighbours and said: "My time has come at last. Before I die I have one thing to tell you. Remember, my friends, that when I am born again I shall be clever, rich and happy". But nobody took him seriously. However, Sakuta continued "I mean what I say. If you don't believe me I won't say any more. Only do just as I tell you. Tatoo on my forehead the words 'Flotoke-mura no Sakuta.' At the time of my rebirth the same characters will be visible on the forehead of the baby". This piqued the curiosity of his neighbours, who did as he asked. The tatooing done, Sakuta quietly passed away.

About three years after Sakuta's death, a baby was born to a wealthy family in Maruyama in Kyota. Curiously, enough, on the forehead of the baby were marks like Chinese characters, which though small and faint at first, grew large and clearer as the child grew, until at last they distinctly read "Flotoke-Mura no Sakuta".

Several doctors were consulted but they could do nothing with the ideographs. Then the best soothsayer of the town was consulted. He declared that the only means of erasing the ideographs was to sprinkle on them a spoonful of earth taken from the grave of a man called Sakuta who was known to have lived and died in the village of Flotoke Mura in Iyo. A messenger was promptly sent to the village and a few days later he returned with the required earth. And sure enough, the words disappeared the moment the earth was applied. The boy grew up into a man of robust health and wonderful intelligence, living happy and in ease until his death. The belief still prevails in Flotoke Mura that after his death Sakuta really entered into another existence in the form of a baby born to the rich family in Kyota.

Altar in every home

Practically every orthodox Japanese home is provided with a Shinto or Buddhist family-altar or both. The Shinto family-altar, called "Kami Dana" (or God's shelf) is provided for worshipping the Shinto deities, chiefly the Goddess Amatrasu, the ancestress of the Royal family of Japan. The Shinto family altar has no image

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or statue. The Butsudan or Buddhist altar became popular in Japan after the Emperor Temmu issued an order in the third month of 686 A.D. to the effect that every family should be provided with a Buddhist family-altar and the Sutra. I have seen several Christians homes in Japan who have Buddhist altar in their home. I asked a leading Christian why he had set up a Buddhist temple in his house. He replied, "My son was in the army, and he is now a war prisoner in Russia. My wife believes that her prayers to Lord Buddha will bring her son back".

This was in 1949 and now I have heard that the son has returned hale and hearty. Every morning, many Japanese, particularly old folks, bow before Kamidana or family shrines and clap their hands together in prayer for good luck and divine protection. On the first and 15th days of each month, sake and fresh branches of sakaki (Euryaochnacea) are offered.

Kamidana literary means a sacred shelf. It was called also kamibako, sacred box, in the old days. Thus it was originally a shelf or box where the sacred tablet of the Grand Shrines of Ise and other local shrines were kept. This custom of every household having its kamidana is believed to have originated with the nation-wide distribution of the Ise Shrine tablets. But sacred tablets issued by other shrines also came to be placed together.

In most houses, kamidana is still only a plain wooden shelf placed high in the corner of a room, so that the tablet will not be soiled or handled by children. But in many old houses, especially in rural districts, magnificent kamidana, often measuring six feet high, five feet wide, and three feet deep are found. Such kamidana are made in the style of shrine architecture, but there are several distinctly different types. It is most interesting to note that many households have both kamidana and butsudan (Buddhist altars), sometimes even in the same room. In the mind of the common Japanese, the worship of the Ise Shrine or local deities does not interfere with their faith in Buddha.

This old custom of Japan seems to remain despite the people's loss of faith in many acient traditions, as it is proved by the continued sales of kamidana shrines at department stores and other shops.

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The Butsudan or Buddhist altar became popular in Japan after the Emperor Temmu issued in the third month (March), 686 A.D., a decree to the effect that every family in the Empire should be provided with a Buddhist family-altar and the sutra. The altar has in its sanctuary the statue of the Lord Buddha, founder of the Buddhist sect, to which the family belongs, and sometimes the Ihai or Buddhist tablet with the posthumous name of the ancestor of the family written on it. The posthumous name means one that every Buddhist believer receives after his or her death. There are also in the altar Buddhist tablets of all the dead members of the family. The Buddhist family-altar is dedicated to the departed members of the family who are represented in the altar by their posthumous or Buddhist names written on their tablets.

Every morning, after all the rooms are cleaned, dusted and swept, a pair of candles are lighted on the family-altars, and each member of the family worships before them. We simply bow before the altars in order to show our respect to the Shinto deities and the departed members of our family, but we offer no prayer for anything. A bell is provided on the Buddhist altar, and it is rung every time we pay our respect to the departed. In lighting the candles, the fire ought really to be struck by a flint, and the light should not be blown out with the mouth, but waved out by the hand. If, for instance, good fortune of any kind visits the family, it has to be reported to the altars. Every gift received from a friend has to be first offered to the Buddhist altar before eating it, except when it consists of fish or meat, which is not offered to the Buddhist altar This naturally means that the departed spirits are still considered among the members of the family, and they are invited to the family on the occasion of Oshorei or Feast of the Dead, which comes on the 13th of July.

One remarkable feature of Japanese religion is that though both the Shinto and Buddhist altars are found in the same family there is no religious conflict between them in Japan, for there is a clear distinction between Shintoism and Buddhism in their sphere of influence or function. While Shintoism involves the pre-historic or historical deities of the country, Buddhism venerates the Buddhist gods imported from India, as well as the departed spirits of the family. Each member of a family can worship at both altar without any compunction whatever.

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"Every child of Japan is taught and trained to pay its respects to a Shinto shrine, and, therefore, it will bow squarely to every shrine it may pass by. We pay a visit to a shrine and a temple regularly or otherwise and worship the deity therein venerated, generally speaking, not so much to offer a prayer for anything, except on a special occasion, as we do homage to the god.

Temple: At a Buddhist temple, which is dedicated to a Buddhist or chiefly Indian deity, we generally join our hands together and bow our head over them in worshipping the image. Oftentimes there is a metal gong called "Wani-guchi" (lit. crocodile-mouth) at the entrance to the main front of a temple, with a rope hanging from it. A visitor will strike the gong with the rope hanging from before bowing his head. Incense is sometimes burned at a Buddhist temple by a visitor before he worships its image.

Shrine: A Shinto shrine has what is called "Mitarashi" (lit. honorable-hand-waster?), which is a basin or tub of stone or some other material containing water for every visitor to wash his mouth and hands before bowing his head to the deity enshrined in the temple. Many Shinto shrines have bells, like the Buddhist "Waniguchi", with cotton-stripes of five colours hanging from them. The visitor will shake the stripes to ring the bells, and then he claps his hands, generally twice, after which he bows his head in worship. A Shinto shrine will sometimes have Sakaki-branches (Eurya ochnacea), sacred to Shinto gods, which a devotee will offer before worshipping, with his hands, the stem-end of a branch turned to the deity venerated in the shrine.

You will notice that many a visitor of a shrine and a temple throws a copper or two in when he worships the deity, more as a mere custom than for anything else."*

The Temple of Arya-Avalokitesvara receives fifty million yen annually from these coppers thrown by Pilgrims.

Baby Visits Temple

Miyamairi, the first real festival in a baby's life, has a deep religious significance. Upon its observance the baby is taken to the shrine of the local deity, Ujigami, the guardian and protector of the people of the district.

*We Japanese.

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The day for this fete differs according to the sex of the baby. For a boy it is usually held on his thirty-second day; for a girl, on her thirty-third day. The baby, in its best dress, is carried in the arms or on the back of its nurse or on its grandmother's back. In cities, motor cars or rickshaws are now employed for this service, but modern conveyances detract greatly from the beauty and significance of the custom. The mother does not go because she is considered impure and cannot yet approach the presence of the Kami or god. The party, consisting of relatives and friends, form a procession to the shrine. On their back each one in it carries one of the baby's beautiful kimono—thus making the procession highly picturesque.

Arriving at the shrine, the priest is requested to perform the ceremony of purifying and blessing the baby. In his impressive robes the priest leads the way to the presence of the Kami, recites the sacred ritual, and waves the gohei or sacred cut paper over the baby's head in order to drive away evil and to bring upon the child the love and blessing of the Kami. In this way is the baby freed from all evil that it may have brought from the other world and the child then enters this life clean, pure, and noble.

When the ceremony is over the baby is taken to visit relatives and friends. At this time bags of ame (wheat gluten) are given as presents from the baby. In olden days when a mother lacked milk, the baby was fed on ame and thus ame became established as baby's food. To give ame as a present evidences the baby's willingness to share its food with its friends.

Purification Ceremony

The Japanese, as a race, are one of the cleanest people. They never permit shoes to enter the house. They believe in purification of both soul and body.

At the entrance of a Shinto shrine, there invariably stands a large basin of water. Sometimes it is an elaborate and artistic basin, made of stone or metal, placed under the high roof supported by lacquered pillars. Then again, it is often a simple and small wooden or stone basin.

It is customary for all people entering the Shrine compounds to wash their hands, and rinse their mouths at the basin. There are

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small wooden or metal dippers placed at those basins, for use by visitors.

This custom of washing and rinsing at the entrance of a shrine is based upon the belief that the shrine compounds is sacred and things soiled or evil may not enter. Persons sick with or evil thoughts are not permitted to approach the shrine. Thus to purify one's soul and body, the custom of washing hands and rinsing mouths has developed.

Purification is the first essence of Shinto, and the method of purifying body and soul by means of water originated in prehistoric days. When Izanagi-no-mikoto returned from the nether world he went to the sea at a place called Odo, and washed off all the evil and dirt of the nether world, with sea water.

This is the origin of Misogi, purification.

The cult of Shinto has taught cleanliness, and no person who is not clean of body and mind can approach the presence of the sacred Kami. The compound of any shrine is sacred, and there no disease, crime, filth, or evil thoughts could enter.

Bodily cleanliness was just as much emphasized as cleanliness of of mind. The ceremony of purification is one of the most important of the Shinto rituals.

Even in paying a casual visit to a shrine, one must clean oneself of evils, crimes, diseases, and the crime of the world. And to make one presentable in the presence of the sacred Kami, one has to wash his hands, and clean the mouth at the basin of clear, overflowing water.

The act of washing hands and cleaning mouths give the psychological realization that they are about to approach the presence of the holy and sacred, and that they are unclean in body and soul.

Scientifically speaking, washing of hands and rinsing of mouths will not make one clean. But the faith that such a practice will purify the soul and the body is in itself effective in making us think that we have been purified.

Bells and Drums

Huge bells and drums are to be seen in every temple and it is fascinating to see women devotees beating drums with deep religious

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fervour. Huge bells are symbolic of Buddhist temples, but Taiko or drums represent Shinto shrines. Not only various kinds of drums are used in Gagaku or sacred Shinto music, but also drums are beaten at the common services held at various Shinto shrines and Buddhist temples.

Street Fortune-Teller

By the side of a dark and out-of-the-way street in the city of Tokyo, you will often find, on a quiet evening, a solitary man, often moustached and clad in a rather faded black Haori-coat, standing at a table, with or without filthy whitish cloth and with a dim lantern. He wears the mark, the sign of fortune-telling in Japan. He is a street fortune-teller and the table constitutes his open-air office, with hardly any more tools of fortune-telling than a batch of fine bamboo-pieces called "Zeichiku" and a set of wooden sticks called "Sangi".

When a client comes to consult him, various questions are asked concerning the cause and condition or his or her trouble, age, family relations and any other information that may be required in telling his or her fortune. Then the fortune-teller takes out the Zei-pieces of bamboo most respectfully; concentrates his mind in a praying attitude; he grasps a handful of them; he counts the number of the pieces he grasps; and then he moves and removes the Sangi-pieces accordingly in order that he may tell the fortune or bad luck of his client.

The street fortune-teller is very popular in Japan, for the orthodox Japanese consult him on various occasions. If, for instance, an orthodox Japanese has to move away from one dwelling place to another, he will see a fortune-teller concerning the lucky direction for him, for in this country a direction is lucky or unlucky according to the circumstances of each person of either sex. If a person is laid up with a protracted or serious disease, a fortune-teller is consulted to see under what evil star the patient was born and whether or not his attendant physician is good for him. When a young man or girl is going to get married, his or her mother or father will see a fortune-teller to ask whether or not the match proposed will be a good one. In this way is a fortune-teller consulted on every good or bad occasion, and his advice has a strong bearing upon the daily-life of

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the orthodox Japanese, who seem to believe in fortune-telling or divination.

Hand Clapping And Bells

As pious persons approach shrines, they softly clap their hands before they bow or pray. The hand clapping is a customary habit at all places of worship and during all rites.

The hand clapping is done to concentrate one's attention, and also arouse the spirit of the shrine and draw its attention to the prayer or worship to be offered. When shrines are crowned as on the occasion of a festival, the hand clapping done by so many people becomes noisy and unpleasant. In such cases the hand clapping loses its original significance.

When one goes to a quiet place of worship, for instance situated at the top of a mountain or in a dense forest, far away from human habitation, the hand clapping before the sacred structure resounds through the quiet air with holy echoes. It vibrates through the mountain and forest, and awakens not only the spirit of worship, but also birds and animals in the neighbourhood.

"Kashiwade," as the hand clapping is called, is one of the solemn customs of the people, although it is more or less done today by habit rather than from knowledge of its meaning. But the people never forget to clap their hands as they come before a shrine or attend shinto rites. "Kashiwade" (felicitation by hand) originally came from "kashiwa" that meant "feast" or "ceremony," and at first indicated the hand clapping by all attending such functions for the expression of felicitation. It is customary to clap hands four times, but commonly it is done twice.

Also under the eaves of many shrines there are suspended large flat or round bells with long flow.

Rajgir Conference in Tokyo Temple

The historic Buddhist World Conference at Rajgir is recalled in a Buddhist temple in Tokyo which presents five hundred images of Buddhist priests, who gathered at this historic town to hold the first conference to compile the teachings of Sakyamuni after his death. Thus the five hundred priests have become famous, and their statues are placed at many temples.

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As the statues are made to represent the 500 different priests each has a distinctly different facial expression. If any one examines them closely, he may find a face that he desires to see.

Sacred Number 108

In India the number 108 has long been regarded as very sacred and "Shri 108" is used as a prefix before names of sages and great scholars; same applies to Japan.

On the New Year midnight 108 booms of gong are heard from every temple to announce "Happy New Year".

A Japanese friend told me of the significance of 108 tolls. He said that according to Chinese calendar we have 12 months, 24 atmospheres and 72 climates, making the total 108 in all, hence the 108 booms of the gong.

Perhaps an Indian Pandit will have a clearer explanation.

Strings of 108 Beads

Hindus and Buddhists use *Mala* string of 108 beads for Prayers. According to Buddhists in Japan, man has 108 worldly cares, which can be dispelled if .one fingers a string of 108 beads for one's prayers. The Buddhist repeat the holy mantram of Namo Amida-Butsu just as Gandhiji recited Ramanam.

Memorial To Needles

Buddhist Japanese not only hold services for the dead ancestors but even the dead fish, broken needles and broken dolls are annually honoured at a memorial service called Kuyo.

Kuyo is very commonly held for needles, fish, eels and dolls. These services differ according to districts, but the idea is to pray for the salvation of those things which were sacrificed for the livelihood or comfort of human beings.

All over the country at fishing villages kuyo rites for fish which have been caught and eaten are held. It is customary on such occasions to release some fish to the sea or river. Eel-shop keepers also hold similar services annually for the salvation of numerous eels they had prepared for human consumption.

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The most picturesque is hari-kuyo for broken needles. Sewing was the most important work for women in old Tokyo. In the course of their work they broke many needles. Formerly it was on February 8 that all girls brought their broken needles to convenient temples or shrines, and buried them with proper services. It became quite a social affair with many beautifully dressed women gathering together. In the old days girls were told to keep all broken needles in little boxes to be buried at the annual service.

Little children also hold kuyo for dolls they have broken in the past year, and feel sorry for the same.

Kartik Baths And Pilgrimage

The Buddhist in Japan celebrate a winter festival of whole month's barefoot-pilgrimage and cold water baths reminding one of the Kartik month's celebrations in India.

Kan-Mairi of Kan-Worship. During the Kan, or Coldest Season, which generally lasts for 30 days—from early January to early February—many devout Buddhists make pilgrimages on each night to various temples. In former days, these devotees were naked, save for a loin cloth, and were barefoot, and at each temple visited they would often pour cold water over their naked bodies. This ablution is sometimes observed today, with the idea that their prayers will be accepted because of this devotion. Special prayers are offered during these pilgrimages: for more skill in their calling, for the cure of a sick relative. Nowadays, as they are not permitted to go naked, they wear a thin, white outer garment, also a white cloth or a band around the head—white signifying purification. It is an arresting sight at night to see the various groups on their way to and from the temples, especially those of the Nichiren Sect with their flat fan-drums (Uchiwa-Daiko), which are beaten while they chant the solemn, mystic formula of the sect: Namu myoho-renge-kyo ("Glory to the Sutra of the Lotus of Truth"), as they walk. Many of the groups carry lighted paper lanterns, which add much to the picturesque sight. Buddhists of other sects chant the formula: Namu-Amida-Butsu, which, popularly interpreted, is "Save me Amida-Buddha," Often they carry bells.

Prayers For Rain

Prayers for rain are observed in many countries but the practices performed in Japan take you back all the way to the Himalayan

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valley of Kulu, where the villagers not only pray to the gods but punish the priests and the village gods to force them to bring rain for their own safety from punishment.

Custom in Japan

The simplest is the gathering of farmers and their families at village shrines or temples and saying their prayers for rain. Sometimes they climb high mountains in the neighbourhood and hold prayer meetings on mountain tops. Also amagoi-odori or rain praying dance is held in many localities. Such dances held at night are usually very noisy with the beating of big drums and bells to arouse the god of rain.

Rain prayers are often made to statues of Jizo (Ksitigarbha). When farmers in the Kyoto district desired rain, they used to go to the Enryakuji Temple and made the priest offer rain prayers. The prayer continued for one week, and in the middle of the week, the gathered farmers climbed Mt. Atagoyama. Coming to the statue of Jizo at the mountain top, they tied the statue up with straw ropes. The Jizo was promised release when rain came. Then bringing the sacred fire from the temple, they set fire to a huge pile of wood placed at the mountain top.

In many parts of the country, farmers carried statues of Jizo and threw them into rivers or lakes, believing that Jizo would bring rain to save himself from drowning.

The village of Ninohe in Aomori had a very strange rain praying custom. When farmers wanted rain, they carried bottles of sake or rice wine to the Gongen Shrine of Orieune Mountain. While they offered sake to the Shrine priest and drank themselves, they looked for a chance to carry the priest bodily outside and threw him into the pond nearby. When the priest came up after being thrown into pond he was pushed back again, until he was completely exhausted. It was believed that Gongen-Sama being fond of the priest would bring rain to save his faithful servant from the cruel treatment. I saw a similar custom in Kulu Valley in 1925.

Gods Tell Fortune

Many shrines of the country give Mikuji (sometimes called Omikuji) or written oracles to the worshippers on their requests. Sometimes small payments are demanded for giving Mikuji.

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Visitors to such shrines who have faith in the virtues of the Kami to guide and protect their lives desire to know the wishes of the Kami respecting their present and future. Particularly when such visitors are troubled or unable to decide on some important questions, they wish to be guided by the Kami's wish. In order to ascertain the future in store for them or the wish of the Kami respecting any particular matter, they ask for Omikuji, at the shrine office.

There are several different methods in giving Mikuji. But the most common method is to draw a stick bearing a number, out of a large wooden or bamboo case of the Mikuji sticks. According to the number given on the stick, the priest will hand over a sheet of paper on which the Kami's message is given. Generally there are one hundred sticks in the case, and each stick represents a different fortune.

The writing on the oracle, paper, of course, differs according to shrines, but usually it tells whether the drawer is in good or bad luck, whether he should go on with the intended business or start on a proposed journey. Also it tells what direction is bad and what is good. It sometimes warns the drawer against the coming illness. It says whether the missing article or person will be found or not, and also fortells whether he will meet an unexpected person.

The believers in the virtues of the Kami have confidence in the message given by the oracle, and they decide their future actions according to its message. Many believers make special visits to shrines in order to obtain Mikuji and thus learn the wish of the Kami.

When a happy and prosperous future is predicted by Omikuji, it is good and well, but the box also contains just as many unhappy and unfortunate messages. Such will greatly depress the drawers, especially as they believe the truth of the message given.

But there is a happy custom at many such temples and shrines. It is called "Sute-mikuji" (Thrown-away Oracles). When one draws his fortune from the Omikuji-box, and finds it an unlucky one, not only is one depressed, but one is not satisfied. Then one wishes to return such unlucky message, and one ties the Omikuji (the paper bearing the message) on a tree or the fence around the temple. In temples, trees and fences have many such white papers bearing

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sacred messages tied to the branches or put into holes or cracks. The person, who has tied his Omikuji, selects one from the many that are already tied there and takes it.

The meaning of Omikuji changes according to the sex and the age of the drawer, and consequently one that is unlucky for a youth of twenty may be a lucky one for an old man of fifty. So the changing of Omikuji is done whenever the first is found unsatisfactory.

Deva Kings

In front of many temples and shrines there stands a magnificent gate, with huge vermillion pillars and a heavy carved roof. Nio-mon is typical of Japanese temples and shrines.

The gate has a wing on each side, and within the wing is seen a huge statue of a vicious looking individual. Generally one statue is painted red, and the other green.

These statues are Nio-san (Vajrapani, or Two Deva Kings), and the gate is called Nio-mon (Two Deva Gate) as it houses two Deva Kings. The statues are placed before temples and shrines in order that these huge, powerful, and fierce-looking Kings may guard the sacred enclosure.

The Deva Kings are known to possess immense physical strength, and thus they are called Kongorikishi in Japan. This name indicates that they are strong men of super-power. One of the two statues represents positive strength, and the other negative power. They are painted in different colors to designate the difference, and also for the sake of a color scheme.

It is interesting and mysterious that mighty gods in India, China and Japan need services of Deva Kings or Dwarpals—gate keepers.

Kailash Of Japan

The Japanese worship mountains just as we do in India. Fuji San (mount Fuji) is the Kailash of Japan. The perfect, majestic, conical peak of Mt. Fuji, rising in sublime grandeur 12, 395 feet above sea-level, is the highest, as well as the most famous mountain in Japan. Just as pilgrims in India go to visit Badrinath, Kedarnath, and Kailash, the Japanese have a season of pilgrimage to Mt. Fuji

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and the Japan Tourist Bureau has prepared an excellent film on the subject.

Sacred Ropes:

The Hindu *Bandhanwar* (sacred rope) is hung before all Shinto shrines and over the entrance to homes and sacred places. This is made from rice straw and used in abundance during the new year festival week. A Japanese legend says that when Goddess Amaterasu, divine ancestress of the Imperial family of Japan hid herself in a cave because of repeated offences of her brother Prince Susano, a rope was put across the entrance of the cave by Prince Futodama to prevent her from going back to the cave again. Since then the straw ropes are believed to sanctify the place or thing around which they are put.

I also saw these ropes hanging at the entrance of some Mexican homes after child birth and other festive occasions. It is a very old Hindu custom which denotes happy celebrations and keeping off the evil spirits.

The Japanese who had never killed a cow until 1856 (the visit of Townsend Harris, first American Consul to Japan) have raised a tree stupa in honour of the first butchered cow in the precincts of Gyokusenji temple at Shimoda, near the decaying stump of the citrus tree to which was tied the cow that was first butchered to entertain the American Diplomat. This was an unusual slaughter as Buddhist religion strictly prohibited the use of meat for Food. The diplomat was accommodated in the temple (during the war Japanese kept war prisoners in temples). When it became known that Mr. Harris was a beef-eater, the owners of cows throughout the neighbourhood were so alarmed that they built high railings around their cow-sheds in order to prevent their cows from being butchered for the American Consul. This memorial to the first butchered cow has an interesting background connected with a legend of Buddha in a previous incarnation.

Moon Worship

The Japanese are great lovers of nature. They worship the full moon and some the new moon. They make special altars on the veranda where the moonlight falls and make offerings of food, fruits,

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flowers and grasses. Poems are composed for the occasion and appropriate stories are told in the light of the moon.

Incense Burning

The burning of incense a very old Hindu religious custom reached Japan along with Hindu gods and Buddhist ceremonials and was developed into an aesthetic pastime. Incense parties are held, where guests are invited to guess the name of the incense, since rare incenses are burnt. Sometimes the guests make two groups, the group making the largest number of correct guesses wins the prize. In olden days when nobles formed the parties, swords, armour and many other treasures were given away as prizes. At least one hundred different kinds of incenses are burnt. Here is an interesting and aesthetic pastime for our intellectuals who waste their time at cards and smoking.

Nana-Kusa Festival

Nana (seven) *Kusa* (sanskrit name for grass or herb) festival, the festival of seven herbs is also a festival of Hindu origin. It is held on the morning of seventh January. Every orthodox Japanese eats rice broth that contains the seven herbs; namely Chickwee, Parlley, cotton-weed, radish, turnip etc. Contents of broth vary according to localities. In the past this broth of seven vegetables used to be served to the Emperor. It was popularly believed and is now scientifically proved, that these seven plants have a great medicinal value.

Fire Walking

Fire-walking is another Hindu custom still observed by priests in Japan. The significance of the ceremony is to demonstrate that fire can be controlled and rendered harmless for believers. It is a rather colorful ceremony observed in a shrine on Kudan Hill in Tokyo. Many foreigners also take part in the ceremony and walk barefooted over one foot deep burning coal laid on a ground space 18 feet long by 6 feet wide.

There are dozens of other Hindu customs and beliefs observed in Japan and Dr. Suzuki was right when he said that to write the history of Japanese thought would be writing the history of Indian thought.

Such was the influence of Mother India on Japan.

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Lotus Throne (Padmasan)

"*Hasu*" *or Japanese lotus* (Nelumbo macifera) is cultivated throughout Japan. In parks, lakes, and private gardens it is planted for its gorgeous red or white blossoms that bloom in summer. Farmers cultivate it for obtaining 'renkon' the long edible roots. Though it is either for viewing its flowers or eating its roots, "hasu" is primarily associated with Buddhism and particularly paradise in the mind of the Japanese people.

"To sit on the throne of 'hasu'" means the rebirth in paradise after death, and is the goal of Buddhist faith. Ardent Buddhist believers pray day and night for their future glory of sitting on the lotus throne, as all Buddhistic saints are represented in this position.

In the Yedo period, a group of clever priests of the Nichiren sect made big fortunes by taking advantage of this popular religious ambition of sitting on the lotus throne. They approached wealthy old folks and inciting their religious ardor, promised them a real lotus throne upon dealth.

When an applicant was secured, they held an elaborate Buddhist ceremony in their temple. In the middle of the temple a seat was made in the center of a huge "hasu" flower, made of paper and wood. On the seat the applicant was placed, while many priests and his relatives and friends loudly prayed for his salvation as gongs and drums were beaten incessantly.

At the height of the prayers and loud music, the petals of the artificial "hasu" rose smoothly and finally enclosed the applicant entirely in their fold. The noise and prayer were kept on for sometime and then the lotus flower was reopened, to show the applicant peacefully dead on his glorious lotus throne.

It is not necessary to explain that, held in the fold of thick lotus petals, he was killed by one of the priests who hid himself under the artificial blossom. But the applicant himself died on the throne of "hasu" as he so eagerly desired, and his family was contented as he had his wish. Priests were satisfied with the large donation made by the applicant and his family.

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To view the "hasu" blossoms, it has been customary to form an early-rising party, because it opens before dawn every summer morning and closes as the sun rises high. It has been traditionally said that "hasu" blossoms open with a popping sound, but recently scientists proved by various tests that no such sound is made.

Formerly "hasu" leaves and blossoms were believed to possess curative power, and dried leaves or flowers were used in curing boils or tooth-ache. The seeds are of course edible and ever enjoyed by children.

The roots of "Hasu" are long, sometimes reaching more than four feet. They come in three to four sections and is two to four inches in diameter. There run small holes within the root, along its length. When it is broken, very fine silk-like threads are seen running through the holes.

There is the story of the "Mandala" a picture of Buddha woven of 'Renken' threads. Chujohime, daughter of Minister Toyonari Fujiwara, entered the Tanima Temple of Yamato in 763, when her father was forced to resign due to malicious false charges made against him by his enemies. Becoming a nun, she resolved to weave a Mandala with the "hasu" threads. It was a most delicate and difficult task to collect those fine threads out of lotus roots, to make them into yarns and then to weave them into the Mandala picturing Buddha. But she accomplished it in 12 years and died in 775 at the age of 29.

'Hitodama'

When one dies his soul leaves the body in a ball of glistening blue-white light, it is believed among the Japanese. Of course, it does not happen in all cases of death, but under certain circumstances, the soul takes this form.

'Hitodama' (human soul ball) as it is called, is eery, particularly because of its bluish light and the way it slowly floats through the air, with a trailing tail. It appears mostly on dark drizzling nights frightening and giving most people the creeps, when one unexpectedly passes nearby. It does not fly high, but generally just hovers around roof tops or floats through the field and town slowly.

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'Hitodama' tells rural folks that someone of their neighbours has died. It has always been associated with ghost stories or dramas. The belief in 'Hitodama' is quite old, as it is mentioned in Manyoshu poems and the early classics. Whenever a ghost is described in literature or painting, 'hitodama' is necessary to add to its gruesomeness. Told from childhood of ghosts and 'hitodama', the people have thus become extremely afraid of the weired floating soul, though there is really no cause for dread if it is only the departing soul of a neighbor.

Then, what circumstances make the soul take this form and float through the air? Nobody can explain. But judging from many stories of 'hitodama' it appears as though hatred, jealousy, strong attachment to some persons or goods, and such make one's soul take the form of 'hitodama'. There is a story that the 'Hitodama' of a man who had a strong grudge against another, frightened the latter to death. 'Hitodama' also appears in love stories as the soul of disappointed young men or girls. Again, the 'hitodama' of a certain person visited the house of his friend to express thanks for all the latter had done for him in his life time. Then strong attachment to money or goods makes the soul of the owner hover around the house in the form of 'hitodama' to watch over his possession.

Whatever science might say, 'hitodama' is no illusion, and is actually seen quite often, particularly in rural districts. Scientists say that 'hitodama' is only a bubble filled with sulphur-laden air. Whatever it might be, it is uncanny.

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CHAPTER XVI

HINDU AND SHINTO PHILOSOPHY UNIQUE COMMON BELIEFS

SHINTO—JAPANESE HINDUISM

PATRIOTISM IS RELIGION

MUSUBI AND YOGA

ONENESS OF GOD AND MAN

SCIENCE—SPEECH OF YOGI

COMMON ATTITUDE TOWARDS LIFE AND DEATH

SAMABUDDHI IN SHINTO

FELLOWSHIP WITH ANIMALS

KARMAYOGA IN SHINTO

POLITICS AND RELIGION ARE ONE

POLITICIAN MUST CONQUER SELF

WORSHIP OF SHAKTI

NEED FOR SPIRITUAL SCIENCES

COMMUNITY FIRST

WORLD IS A FAMILY

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CHAPTER XVI

HINDU AND SHINTO PHILOSOPHY

By D.S. Deshpande

I find these two religions extremely similar to each other—rather so similar as to lead one to identify them with each other. Shintoism, it seems to me, is the Japanese version of Hinduism, the religion of India; or, is it that Hinduism is the Indian version of Japanese Shinto? It is also possible that both these religions originated quite independently of each other—may be at the same time, may be one after the other. I do not know which is which, neither it is my object in this article to establish which is which. Yet one thing seems to me quite likely and it is that Shintoism, if implanted into India, would not but appear in the form of Hinduism, while the latter will express itself in the form of Shintoism if brought to Japan. Therefore, what I mean to do in this article is only to present a few outstanding points which strongly support my view that Hinduism and Shinto are not two different religions but merely two different names of one and the same religion, and if they differ from each other, they do so not in their intrinsic nature but only insofar as their national environments do. Now, by 'national environments' I mean to include chiefly the geographical conditions and the medium of speech of each nation, which, in their turn, do much to mould the main course of each one's history. Since the geographical conditions of India differ remarkably from those of Japan: since the medium of speech of the Indian people is utterly different from that of the Japanese; and since, naturally, the main course of Indian history is, again, entirely different from that of Japan's history, it is natural that the two should have different national expressions for one and the same religion which, in Japan, is known as Shinto and, in India, by the name of Hinduism.

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Now, just as Shinto forms the historical foundation of the socio-political life of the Japanese, even so does Hinduism form the historical basis of Indian socio-political life. Just as, in Japan, Shinto is a living force absolutely one with the historical continuity of the Japanese nation, even so is Hinduism a living force quite inseparable from the line of historical continuity of the Indian nation. Just as Shinto is nothing but the quintessence of the national culture of Japan, even so is Hinduism nothing but the quintessence of the national culture of India. Consequently, both, in their ways, are spiritual compositions of three main elements, namely; the people, its history—both past and current, and its traditional culture, all of which, furthermore, are inseparably united with the land of their origin. And just because another name for such a spiritual composition is 'nation', it follows that both Shinto and Hinduism are, in their ways, cases wherein religion is identified with nation. I should also like to say that they are in themselves but mere commentaries on the concept of nation since the latter forms the mainstay of religion in both the cases. Thus, Shinto, it seems to me, is in other words, 'Japanese nationalism', while in India 'pure Indian nationalism' is not different from Hinduism. But in both the cases, it should be noted, it is neither narrow nor aggressive. Again, it is quite far from being exclusive. They, *i.e.* Hinduism and Shinto, do not hesitate to include into their respective folds whosoever approaches them of himself. And yet their intrinsic beauty lies in the fact that both of them refrain from forcing their theological views or their outlook on life in general upon others. Organized conversion is unknown to them, because they are far from being aggressive and are likewise opposed to religious imperialism. Theirs is a nationalism which is spiritual, and therefore, universal in character. It does not coerce, but it unites and assimilates. It is integrating instead of differentiating.

"Musubi" and "Yoga"

In both the cases it has historically proved to be a dynamic force, always at work, creating and absorbing, assimilating and developing. It is a force which, in both the cases, guides and co-ordinates the cross-currents of national life. In Japan this force has been called 'Musubi' meaning communion, or inseparable oneness. In India it has been given the name of 'Yoga', meaning also communion, or inseparable oneness. The root of the word 'Yoga' is 'Yuj' which means 'to unite', or 'to make one'. The specific interpretation

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of Yoga, according to the Gita, amounts to supreme 'skill in (every) action': "*Yogah karmasu kaushalam.*" The Gita is indeed specific in upholding and elevating the value of this force and declares that it is the master-key which solves all dilemmas irrespective of their origins. Such duals as good and evil, happiness and misery, joy and sorrow, dejection and elation, heat and cold, loss and profit, success and failure, defeat and victory etc. are powerless to perturb the equanimity of the mind of a Yogi. "He is beyond duals" (dwandvatitah), although he lives in them. A Yogi, according to the Gita, is again, utterly "devoid of attachment, fear and anger" (wita-raga-bhaya-krodhah) and, therefore, is able, like a lotus-leaf in the water, to stand and act quite unbaffled and unaffected in the world that is full of dilemmas. Thus the force of Yoga could be seen as the golden means, so to speak, which prevents clashes between two seeming opposites, and instead, unites them in the chord of perfect harmony. According to the Gita philosophy, a Yogi combines this world with the next and the previous one and sees it as one continuity, one whole. He destroys, so to speak, the past as he does also the future. He lives in and with only the Being (Sat), or the One Reality. The terms of sin and its opposite are quite foreign to his nature; he cares for neither of them. (*Buddhiyukto jahati iha ubhe sukrta duikrte*). He is equally indifferent to the joys of Paradise and sorrows of Hell.

Oneness of God and Man

Shinto declares that God and man are one. So does also Hinduism. Yoga, as I have already mentioned, means oneness—oneness of God and man, oneness of man and other creatures. Therefore, it will be noted. Yoga covers also the Japanese doctrine of "Ho-jin-ichi-nyo" or, the absolute oneness of God and man. A Yogi, in short, is the personification of the doctrine of the inseparable oneness of man, God and universe. The relation, according to Hinduism, between God and His creation (universe) is like that between the ocean and the waves; and just as we cannot take one specific wave or waves and say that they are just waves and so are naturally different from the ocean, even so we cannot say that the creation of God is different from God Himself. And the realization of this oneness of God and universe has even led many of the eminent Hindu philosophers to speak in terms of only God at the cost of the universe. Shankara's Adwaita Vedanta is based on this conception and is put into a nutshell by some one as follows: "God is real; universe unreal; soul is God, and only

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God; nothing else". "Brahma satyam, jaganmithya, jiwo Brahmaiwa, naparah." Even in the Vedas we find a famous quartet of formulas supporting this concept of Absolute Oneness. I quote the formulas here in their order. I "Tat twam asi" or, 'Thou art That,' says the master to his disciple, meaning by the word 'That' Brahman. This is by way of an answer to the disciple's enquiry as to what and where is Brahman. II. "Aham Brahmasmi" or, 'I am Brahman,' proceeds the master. III. "Sarwam khalwidam Brahma" or, 'All, indeed, is Brahman.' This completes the process of merging all the three persons, *i.e.* the first, the second, and the third, into one Brahman. And now comes the climax. IV. "Ekamewa adwitiyam" or, 'Only One, without a second.' Thus the Vedas are vehement about the absolute oneness of God, man and whole universe. One of the Upanishads describes this absolute oneness in an interesting manner. "Purnamadah Purnamidam, Purnat Purnamudachyate, Purnasya Purnamadaya, Purnamewawashishyate" that is, 'This is One Perfect Whole and is the outcome of One Perfect Whole; if subtracted from One Perfect Whole the balance remains One Perfect Whole.' I can enumerate such passages in the Vedas to any amount, but I like to be content with quoting a few passages in the Gita which, in the seven hundred verses that make it, sums up beautifully all the philosophy of the Vedas and the Upanishads. Says Krishna in his Gita to Arjuna, his votary: (1) A Yogi is he who sees himself in all beings and all beings in himself. "*Sarwabhutasthamatmanam sarwabhuanichatmani ikshate Yogayuktatma* (2) I am not to be separated from him, nor is he to be separated from me, who sees me in all things and all things in me. "*Yo mam pashyati sarwatra sarwancha mayi pashyati tasyaham na paranashyami sacha me na pranashyati*" (3) He who sees my existence in all things exists always in me. "*Sarwabhutasthitam yo mam bhajati.....sa yogi mayi wartate*" And this much, I think, is quite enough to show that the Hindu conception of God is not exclusively transcedental as some Western scholars and even some Indian scholars have tried to prove. The nature of God, according to Hinduism, is transcendental, no doubt, but at the same time, He is also considered immanent. And this constitutes the starting point of the whole philosophy of Hindu mysticism, which has expressed itself never better at any time than in the middle ages and especially through the neo-Sanskrit literature. A Yogi, according to Hindu tradition, is short of perfection as long as he sees God as

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something merely transcendental. A Hindu mystic cannot afford to assume this faulty attitude towards God, since he sees God in the universe and the whole universe in himself. In short, he becomes God himself. "*Simah kewaloham*", 'I am nothing but the pure and auspicious Brahman;' this is the attitude which absorbs his whole being, and it makes him immune from the bonds of all ethical and moral codes although it enjoins him to follow them in a faultless manner. "*Joshapetsarwakarmani widganyukeashamacharan* Thus, a Yogi follows the ethical and moral codes not out of his fear of Hell-fire, nor out of his aspiration to the joys of Paradise, but he does so only in order to carry out his own worldly duties calculated to help the orderly process of the universal evolution. "*Lokasangraha mewapi sampashyan kartumarhasi*" or, 'you must adhere to action or duty, since it is a paramount factor in the preservation of the universal order.' As for himself, his attitude is best described by a Hindu mystic of the 17th century who says in a mood of spiritual ecstacy, "I am the creator of the Creator; God is God through me."

"Koto-agesenu" Or Maunam"

Now, the sure sign of a Yogi is his serene calmness and utter absence of doubts which, naturally, terminate into his reluctance to make use of his linguistic faculties. To the mind of a Yogi, language becomes like a screen that separates him from God. He is, therefore, content with his absolute communion with God and is unwilling to come out of his retreat through the use of language. Thus, Kotoagesenu, or the attitude of Maunam is the touch-stone of a Yogi's perfection. It is like a bridge that enables him to unite the Immanent with the Transcendental. "Neti" is the last word of Vedanta philosophy, and it means 'incomplete'. The description of Brahman, according to the Vedas, remains for ever incomplete as long as it does not end into "maunam" which means utter silence. "Nih shabda" is one of the attributes of Brahman and it means 'Wordless' or 'Soundless'. The Yoga Vasishtha puts the whole thing quite beautifully. The disciple wanted to know that what and how Brahman is. So the master described it first in various ways, then refused to speak and in the end assumed utter silence. But the worthy disciple was perfectly satisfied and all the doubts that had beclouded his mind heretofore vanished as if by magic. This is known as 'silent eloquence;' "*Gurostu manuam wyakhyanam shishyah parchinnay*

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samshayah." The last stage of a Yogi is called "unmani" which means, roughly speaking, 'beyond the activities of mind', and thus it forestalls the need to speak. The highest form of worship meant for a Yogi is called "Atma-ni-vedana" which means, 'merging of one's whole self—including mind, senses, intellect, ego and every thing into Brahman'. The highest form of prayer meant for a Yog—is the constant recitation of the word "Soham" which, in Sanskrit, means 'I am Him' or 'I am Brahman'. Now, "Soham" by the way is the nearest linguistic approximation of the inarticulate sound representing one complete cycle of inhalation and exhalation of breath. Therefore, natural breathing itself becomes the highest form of prayer in the case of a Yogi. His whole life itself is a grand prayer. And yet there remains no such thing as prayer, since both the prayer and the Yogi merge completely into each other, and together into Brahman thus forming One Complete Whole which, to the senses then, appears, as One Pulsating Life. And in that state who is going to talk and with whom? Again, "Om", this one syllable represents the whole language of a Yogi. It is considered to be the linguistic expression of Brahman or "Shabda-Brahma", since, according to the Hindus, it is the origin of all articulate words and, therefore, is the best linguistic manifestation of God. "Om" is even shorter than "Soham" and is perfectly represented, in the case of a Yogi, in the latter's natural process of breathing just as is "Soham".

The Japanese conception of "Hara-gei" or 'the abdominal art of speech' also has got a perfect correspondent in the Hindu philosophy of Yoga. According to the Hindus, articulate words constitute the coarsest form of speech and are at the root of the lack of universal understanding. The location of this form of speech, in the human body, is with the tongue and it is termed "Vaikhari" by the Hindus. With his start on the journey of self-realization, man begins to depend less and less on tongue as the physical medium of speech, and in the long run, attains his objective, *i.e.* self-realization, where abdomen begins to serve him as a means of communication of his thoughts and ideas. This abdominal art of communication of thoughts and ideas is called by the Hindus "Para-wani" and it is considered by them to be the most excellent form of speech. Thus, "Koto-agesenu" is as much a Hindu doctrine as it is Shintoistic.

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This absolute oneness of God, man and the universe naturally rules out the possibility of death. Since there is no such thing as death in the case of God, it does not exist also in the case of His creation which is but God manifest. Man, according to Hinduism, therefore, does not die. All the Upanishads and especially the Gita are emphatic on this point.

Seeing that Arjuna was sad at the thought of the approaching death of his relatives Krishna says to him in a masterly way: "You feel sorry over a thing which should not cause sorrow to the enlightened ones...You ought as well to lament over a boy's passing into youth and a youth's slipping into old age, as you do over the souls passing into another form.. Do you ever feel sorry for the worn out clothes when they are discarded for new ones? Why feel sorry, then, for the present body which the soul discards for a new one?.. Soul is indeed indestructible. The sharpest of the swords is helpless to cut it to pieces; the natural properties of fire are not enough to burn it; the water cannot wet it, just as the wind cannot dry it.. It is permanent and everywhere; it was so and it will remain so." There cannot be anything more definite than this to rule out completely the possibility of death. According to Hinduism birth and death, if I am to use the exact words of Dr. M. Ishikawa, are but mere "rhythms and punctuations" within the course of "an eternal process of creative growth" and the line that distinguishes them from one another is as faint as to be quite imperceptible.

The Hindu concept of absolute oneness of God, man and the universe is a proof in itself that the human race is not a race of sinners, and that, therefore, man does not stand in need of any salvation from without, which, by the way, is also one of the definite attitudes of Shinto. Enlightenment or, the realization of this absolute oneness is salvation and salvation comes from within and not from without, this is the line of thought consistently upheld by the Gita. "There does not exist anything more holy and pure than enlightenment" or "*Nahi jnanena sadrsham pawitramiha widyate*", this is the teaching of Krishna in the Gita, And the state of enlightenment is identified with salvation according to Hindu ideas. "*Uddharedatmanatmanam atmanam awasadayet*" or "one's saviour as well as destroyer is none but one's own self", "The key to man's

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ultimate release as to his perpetual bondage", says one of the Upanishads, lies with man's own mind', or "*Manaeva manushyanam Karanam bandha mokshayoh*". This proves that Hinduism, like Shinto, believes that every man is born, spiritually speaking, with equal possibilities. According to Hinduism, to consider oneself a sinner is a sin in itself. Hinduism enjoins one to believe that one is the "ever present blissful life', "*Satchidanandarupam*", that one is nothing but the 'pure and auspicious Siwa', "*Siwah k:waloham*", and that one should not think oneself as subject to bondage or limitations. This thought current has been beautifully expressed in the writings of Swami Ramatirath, a Hindu sage of the twentieth century. Ramatirath wanted to see everyone thinking himself a free being, free as much spiritually as in a socio-political sense, free from all bondage, free from all limitations. He wanted to see everyone identifying himself first with his family, then with his nation, and then with the whole world. Thus, he wanted everyone to identify himself with God. And Ramatirath did nothing in his writings but to express the traditional Hindu attitude.

The absolute oneness of God, man and the universe, again, helps to render Hinduism, like Shintoism, an unconventional religion. In his definition of Hinduism the late Mr. Tilak describes the main characteristics of Hinduism as follows: "Faith in the authority of the Vedas, diversity of the means to attain the state of enlightenment, no uniform object of worship, these are the three main characteristics of Hinduism." Now the two latter characteristics are quite enough to show the unconventional nature of Hinduism. Even Krishna in his Gita expounds this unconventional nature of Hinduism in unmistakable terms. "Leave all conventional systems of worship and come to me in all single-mindedness, and I shall free you from the effects of all your ill deeds' or, "*Sarwa dharman parityajya mamekam sharanam wraja, aham twam sarwa papebhyo mokshayishyami*" is Krishna's advice to Arjuna. According to the Gita one is not to undergo severe sorts of austerities in order to please God. Says Krishna, 'I am pleased with him who is pleased to offer some green leaves, or a flower, or a fruit, or even a drop of water in my name' or, "*Patram pushpam phalam toyam yo me bhaktya prayachhati tadaham bhaktyupahrtam ashnami*". Bhakti, which means devotion or 'utmost sincerity' as the Japanese would prefer to have it put, is the easiest and the most unconventional

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form of worship according to Hinduism. And where, in fact, is the need of conventions to be observed in the domain of worship? A Hindu is, therefore, quite free to consider God as he likes, as a mother, as a faithful friend, or as a sweetheart, according to his own psychic background. Naturally God is made to assume a form or a name, and is considered to have the emotions of a human being. And this very attitude to see God assume a personal form is the source of idol-worship, which in Sanskrit is called "*Saguna Bhakti*", or worship of a personal God. An enlightened Hindu's attitude towards Saguna Bhakti is well expressed in a statement of a certain Hindu mystic of the 17th century who says, "We know that you have neither name nor form, but you have got to assume them because we desire it so." All the time a votary is conscious of the transcendental nature of God and the symbolic nature of the idol of his worship. Surely it is not the image as such that the votary is devoted to. His is devoted to God, the transcendental one whom the image is supposed to symbolize. How is it possible, one may ask, that a piece of stone, wood or metal can symbolize God whose nature is unknown and unknowable?

According to the 'law of the tree and the moon" or "*Shakha-chandra-nyaya*" just as a tree-top is helpful to locate the position of the crescent moon in the sky even so is an image helpful' to lead a votary to the realization of the Unknown and the Unknowable. And just as the tree-top quite naturally drops out of the picture the moment one sees the moon, even so does the image recede into the background the moment it has fulfilled its purpose, that is, to usher the votary into inseparable oneness with the transcendental God. And hereafter the votary starts on his journey of Nirguna Bhakti, that is, unequivocal devotion to God, the transcendental one. Atma-nivedana is another name for Nirguna Bhakti; and the moment the votary reaches this stage, God does not remain transcendental for him; He at once becomes manifest—manifest in himself, manifest in all and everything, including even the former image of his devotion. The whole universe including himself becomes flooded with God, becomes full of meaning, the moment he attains the stage of Nirguna Bhakti. Or, is it He that pervades the whole universe as well as the being of God? And naturally, the difference between man and universe, man and God, and God and universe disappears in this stage, leaving no trace whatsoever of subjectivity and objectivity. Spiritual Pralaya

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is another term for this stage and it means immersion—immersion of everything into one thing. There does not remain, then, either the image as an image or the votary as a votary, any more than does a particle of salt in a glass of water. "Magokoro" is the most adequate Japanese term to denote what this kind of state is, "Magokoro" meaning, roughly speaking, the absolute identification of utmost sincerity in man with the very centre of the cosmos. There is a wellknown story of a Hindu mystic of the 13th century who used to rest his feet on the top of an image of God, and when asked to discontinue this practice is reported to have said with surprise: "I never knew there was any corner of the universe where I could lay my feet without their being on the top of God." This is the attitude which represents quite appropriately the Hindu cult of idol-worship. The Hindu mystics of the middle ages have underrated occasionally the practice even of visiting temples and making pilgrimages to holy places. 'Why go ye to seek Him outside when He resides right within you? The body is the temple, and God the soul within; worship him,' passages like this could be found in plenty in the literature of that period.

"Mono-no-aware" and "Atmaupamyam"

Absolute oneness of God, man and the universe, again, enables one to attain to the state of "equability of reason and sentiment" or "sama buddhi". It also enables one to possess a Self-identifying vision by virtue of which one finds no difference between "oneself and a learned Brahman, or a cow, or an elephant, or a dog, or any other being"—from a spiritual point of view. By virtue of this same Self-identifying vision one also becomes perfectly blended with the whole cosmos with its varying seasons. This Self-indentifying vision is called "Atmaupamyam" in Sanskrit and is the exact Hindu equivalent of the Japanese term "mon-no-aware" which, according to Dr. Ishikawa, roughly amounts to 'an all-pervading universal sentiment' if translated into English. A Yogi, according to the Gita, is supposed to possess this Self-identifying vision, or Atmaupamyam, which helps him to pierce through outward forms and appearances and becomes one with the Cosmic Life. "*Atmaupamyena sarwatra saman pashyati*," ..... "*Brahmane gawi hastini shuni chiawa shwapakecha panditah samadarshina.* The Hindu cult of animal worship is based originally on this principle of the 'Self-identifying vision.' And viewed from this point it

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does not appear as a primitive cult but, instead, it appeals to the Hindu as the most advanced form of God-worship, which he extends even to birds, insects, plants as well as every other living being. The principle of 'equability of reason and sentiment' which is the outcome of the realization of the absolute oneness of God, man and the universe, again, is the source of the Hindus' tolerance in every walk of life. The Gita enjoins everyone to have the same feelings towards one's enemies as towards one's best friends; it forbids to harbor feelings of hatred towards anybody, irrespective of whether that anybody is a Hindu or a non-Hindu. Neither does it allow feelings of attachment to be possessed towards anybody. A Yogi, according to the Gita, therefore, is 'like a tree', to borrow the words of a famous commentator of the thirteenth century. 'Just as a tree does not differentiate between a wood-cutter and an ordinary man, but offers shade to both of them, even so a Yogi is equally benevolent towards friends and foes alike.' The Gita also propounds the universal teaching that to die within the fold of one's own faith is preferable to one's conversion to a seemingly better but foreign faith; and this doctrine, it is worthy of note, is equally applicable in the case of Hindus and non-Hindus alike. Thus the Gita has long ago preached the modern idea of the 'fellowship of faiths', and by way of outruling 'organized conversion' it has declared itself opposed to the idea of narrow minded fanaticism.

Rationalism under proper control is what Hinduism has always stood for. Absolute monism, dualism, pluralism, pan-theism and even atheism, all these conceptions could be found within the fold of Hinduism. And none is persecuted by the others. Gautama succeeded in establishing his religious ideas in India without resorting to any sort of violence. And Buddhism was superseded in due course by Shankara's neo-Brahmanism, the latter also having accomplished the great task without resorting to any sort of violence. Both these cases constitute a clear index to the rational mentality of the Hindus. The principle of the 'equability of reason and sentiment' which is the result of one's recognition of God in all things and of all things in God, again, enables one to realise unity in diversity and diversity in unity; uniformity in variety, individuality in totality and totality in individuality. It enables one to seize the eternal in the temporal and identify the temporal with the eternal. It further makes one inclined to preserve harmony between the whole and its component parts. The Upanishads are quite plain in

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thus describing Brahman, 'I am One in reality, but scholars see me as Many' or "*Ekoham wipra bahudha wadanti*". 'It was One in the beginning, then It wanted to become Many', or such other statements there are plenty in the Upanishads, and as a matter of fact they serve to fill one with the sense of harmony in the face of all worldly complexes.

The state of absolute oneness of God, man and the universe is called "Moksha" in Hindu philosophy. It is the Sanskrit term for salvation. The literal meaning of Moksha in English is liberation, or release. It is also taken in the meaning of complete independence, or complete severance of all bonds. The attainment of Moksha, or the state of liberation or complete independence in all sense has been the traditional objective of all the Hindus in all the ages. This, however, should not cause one to believe that the Hindu philosophy of life is disruptive in nature, or, that it aims at breaking away from. Instead, liberation means, according to the Hindus, union or identification—with God. Severance of all bonds, likewise, means return to oneself. Ultimate release, therefore, paradoxically enough, means inseparable oneness or Yoga. Hence, the real meaning of Moksha is one's freedom from the bonds of things ephemeral and communion with the One Ultimate Reality. In the state of Moksha, then, one naturally becomes at once smaller than an atom and bigger than the whole universe. "*Anoraniyan mahato mahiyan*". One at once becomes detached from the bonds of things transient and attached to the One All-pervading Reality, and thus is able to enjoy the state of perennial happiness. And this "perennial happiness' or "shashwata sukha" is another term for "Moksha". But this sort of description of "Moksha" or 'ultimate release' might perchance lead one to believe that the 'detachment from things transient', which I have above mentioned, is one and the same thing as the doctrine of 'renunciation of all things worldly,' or, that the Hindus' idea of 'ultimate salvation' is nothing but to look down upon everything worldly in the hope of attaining some heavenly happiness. I should only like to mention that there is the Gita to emphatically deny the charge.

"Fu-ryu-Bunka" and "Karma-Yoga".

Even some of the Upanishads, long before the Gita, have preached doctrine of "Karma-Yoga" which is opposed to the theory

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of renunciation. In this respect the story of King Janaka (who lived some four thousand years ago) and the ascetic Shuka is very famous. Vyasa advised his son, Shuka, to approach King Janaka in order to receive the secrets of ultimate salvation. Shuka obeyed his father's command and went to Janaka only to find the king surrounded with all sorts of luxuries. Shuka felt disgusted at the very sight of it, nevertheless he begged of the King to enlighten him on the matter of salvation. The King in reply asked him to go back and return after having disposed of all his possessions. Shuka's disgust knew no bounds at being advised in this way. He thought that it was preposterous on the King's part to ask him to leave all his possessions, whilst himself living in the midst of superfluous luxuries. He returned to his father and asked him the reason why he sent him to the King who seemed to be buried in the things of this world. The father refrained from saying anything, but only asked him to do as he was told by the King. Shuka, finding that there was no other go, acceded at last and left his house, family and other earthly possessions and called upon the King once again. But once in the presence of the King he was again asked to go back and come once more after having completely disposed of each and every belonging. Shuka thought that the King meant his clothing and other necessary utensils, since, as he argued, he had no other belongings. So he went to the King next time completely nude. But this time again the King was not satisfied. He said to Shuka: "Renunciation of worldly possessions does not help one at all to attain ultimate release; but renunciation of the sense of ego does. One's isolation from the outside world does not mean real detachment from things worldly; but the abandonment of the feeling of 'self', which accompanies ordinary men all the time and in all the places, does. Ekanta, or real solitude is to be found in one's realization of the Atman, or the immanent Brahman and not in one's confinement in a solitary retreat. Therefore, renounce your sense of ego, abandon your feeling of 'self' and identify yourself with Brahman if you wish to attain to the state of 'perennial happiness.'"

In Gita Krishna has preached the same doctrine under the name of "Karma-Yoga" by which it is known through all the times. "Karma-Yoga" literally means the science of 'detached action", or in other words, the Doctrine of Desireless Action; and interestingly enough, it perfectly corresponds with the Shinto doctrine of "Fu-ryu Bunka" which Dr. M. Ishikawa has thought fit to translate

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into English as "The detached-care Attitude." After establishing the absolute neccssity and the superlative character of "Jnana" or 'enlightenment' Krishna does not hesitate to denounce those who feel satisfied with enlightenment alone and who feel inclined to laugh away the necessity to participate in worldly behaviour. "*Sanyasat karmayogascha nisshreyasakarawubhu, tayostu karma sanyasat karmayogo wishishyate*". Renunciation of all worldly things and disinclination to participate in the affairs of the world, says Krishna, is the root cause of the disruption of the social mechanism which must be harmoniously preserved if society is to prosper materially as well as spiritually. A Hindu even after attaining the state of enlightenment, therefore, must not alienate himself from the affairs of his family and nation and keep on observing his duties in a perfect and selfless manner. He is not to be respected if he is not free from his sense of superiority over others owing to his having attained the state of enlightenment; and he is to be respected still less if his sense of superiority bars him from participating in the affairs of the community. Thus it is in his worldly behaviour that he has to bring about the absolute union of God and His creation including himself. In other words he has to live in the midst of things but not to be dominated by them. And I think this is what the Japanese "Fu-ryu Bunka" also means.

Politics and Religion

"Sai-sei-itchi" is one of the outstanding doctrines of Japanese Shinto and it means that 'politics and religion are inseparably one'. I present here the Hindu definition of the word religion or "Dharma" and the readers will see for themselves how strikingly similar it is with the above-mentioned Japanese doctrine. "*Dharanat dharmah*" or 'religion is that which preserves,' so goes one definition. Another definition goes one step further and states clearly, "*Paraninam abhyudava nisshreyas sa dharmah*", or, 'material prosperity and spiritual welfare of human beings put together become Dharma or religion.' By 'material prosperity', of course, what is meant is socio-politics of the community, and it is clearly stated that the one should not be pursued at the cost of the other. "Pravrttimarga." which, if literally translated, means 'the way of extrovert attitude' stands for the pursuit of material happiness; while "Nivrtti-marga" which literally means 'the way of introvert attitude' stands for the pursuit of spiritual enlightenment. And both these,

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according to Hinduism, must go hand in hand. Hinduism, further, does not approve of one's being concerned with the spiritual world alone. Religion, according to the sage Narayana of old, cannot afford to neglect the material side of life. Hence the passage, "*Pravrti-lakshanam dharmam rshih Narayano abravit*". The teaching of Hinduism, therefore, is that one must be perfect in observing the rules of this world.

The great Ramadas of the 17th century grasped this principle at its right, since we find in his writings and from his activities that he always stood for the inseparability of 'politics' from 'religion'. "Paramartha" which means activities conducive to one's spiritual salvation, must not be separated from "Prapancha" meaning affairs of this world; instead both must go together. This is the gospel Ramadas preached throughout his life. Even in "Paramartha", or, 'the methodology of spiritual enlightenment' Ramadas does not allow only analytical or only synthetical attitude to be taken by the person in question. Real Hinduism, according to him, cannot afford to be one-sided. Therefore, "Anwaya" meaning 'analytical method' must go with "Vyatireka" meaning 'synthetical process'. Says Ramadas "Search for one's real self, participation in politics, and an all-round attentiveness.... This is the way a perfect man should lead his life". No better proof than this should now be required to show that Hinduism combines 'politics' and 'economics' with the pursuit of 'spiritual enlightenment.'

It is advisable to take into note the social mechanism of the Hindu society which is divided basically into four castes. Every community, irrespective of time and place, must divide itself into these four castes, *i.e.* I. Scholars, magistrates and educationalists, II. Fighting services, III. Businessmen and industrialists, and IV. Artisans and farmers. But it was Hinsuism which gave religious sanction to this arrangement, proving thereby that it was not by nature renunciatory, nor was it partial to the spiritual side of life alone. Then, everyone had liberty enough to change his caste, since the caste system was based mainly upon the temperamental and vocational side of human nature. "*Chaturwarnyam maya srshtam guna-karma wibhagshah*".

In "Ashrama Vyawastha" of the Hindus "Grhasthashrama" is considered the best of all the "ashramas". Now, "ashrama" means a certain stage in life, and the Hindus divide human life into four stages, *i.e.* "Brahmacharya", "Grhastha", "Wanaprastha", and "Sanyasa". In the stage of "Brahmacharya" one must lead a

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celibate life and remain unmarried, one must practise control of senses and devote one's time and energies to the study of material as well as spiritual sciences. In the next stage which is called "Grhastha" one must marry with a view of procreation of species, and participate in the socio-political and economic affairs of the community with a selfless attitude. In the third stage, or "Wanaprastha", one must retire from playing a positive role in the communal life with a view to make room for the growing generation. And in the fourth and the last stage which is known as "Sanyasa" one must wholly devote oneself to the pursuit of spiritual sciences alone, after dispossessing oneself of all earthly belongings. But it should be noted at the same time that one attains the age of seventy-five before one enters this last named stage. And seventy-five is an age when one cannot be expected to be able to play a positive role in the life of the community. Here, I must mention that the average age of a human being used to be considered a hundred years in the period of the Upanishads, and each stage of life was allotted twenty five years. There are prayers in the Vedas like the following: 'Let us be able to retain our eye-sight for complete one hundred years, let our ears retain their specific faculties for complete one hundred years, let our linguistic faculties retain their soundness for complete one hundred years, let us all be centenarians.' "*Pashyema sharadah shatam, jiwema sharadah shatam" shrinuyama sharadah shatam.*

There are some among the Hindus, no doubt, who think that "Sanyasa" or the stage of renunciation is superior to all other stages, since it is the last one in the order. But this is their personal view. Passages testifying to the superiority of "Grhastha" or the stage of active and positive participation in the communal life abound in Mahabharata which is the Hindus' standard book of ethics. I should like to quote here, for instance, one representative passage, which says 'Just as all the living beings owe their existence to their mother, even so do the other ashramas owe their specific virtues to Grhastha Ashrama'. "*Yatha mataram ashritya sarwe jiwanti jantawah tatha garhasthyam ashritya wartani itarashramah*". And this one passage, in my opinion, is able enough to present Hinduism as a religion which is vigorous and positive in nature. There are some who accuse Hinduism of being too much pre-occupied with metaphysical speculation at the cost of physical culture. But in the light of

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definite passages to the contrary their charges also do not seem to hold ground.

"Bun-bu-ryo-do" in Hinduism

'Who is entitled to follow the path of self-realization?' To this question one of the Upanishads answers unhesitatingly, 'A strong man.' 'The subject of self-realization is not meant for the weaklings', or "*Nayamatma balahinena labhyah*" is the definite declaration of the Upanishads. 'What should I worship in this universe?' This was the question once put by Narada to Sanatkumara, a sage of great celebrity. In answer, Sanatkumara is stated to have said, "Balam upasswa", or, 'Worship strength'. 'Strength', says Sanatkumara, 'is superior to mere theoretical knowledge of all sciences'. "*Balam wawa wijnanat bhuyah.*" And this looking down upon mere theoretical knowledge which has no background of strength in order to put it into practice is an outstanding characteristic of Vedic Hinduism. The last advice of the master to his disciple at the time of the latter's completion of his studies is summed up in the following words: "Uttishthata, jagrata, prapya warannibodhata" or, 'Rise, wake yourself, and digest what you have learnt here'. There are, again, prayers in the Vedas which testify to this vigorous and positive nature of Hinduism. 'Let our women folk bear children who will be fearless and valient in war, let our horses and oxen be immune from all diseases, let rain come at regular intervals and provide the community with plentyful crops, this is the general type of prayer one comes across in the Vedas, and it shows that the latter were never inclined to preach a cult devoid of energistic attributes. But it is in the Pauranic literature that we find clear reference to "Buh-bu-ryo-do" which means the 'combination of physical and cultural forces'. The "samanwaya" or 'balance' between "Kshatradharma" meaning 'the warrior's path' and "Brahmandharma" meaning 'the path of the scholars' is the main theme of many a Pauranic tale. A Brahmin, was not considered a perfect Brahmin if he were lacking in the knowledge of martial arts which he was obliged to excel in order to train the warriors in them. Likewise, a Kshatriya or a warrior could not complete his education without acquiring proficiency in the knowledge of spiritual sciences. The only thing that constituted the line of demarcation between their respective profession was the Brahmin's absolute forbearance, in contrast to the warrior's relative forbearance.

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Nevertheless "Bun-bu-ryo-do" was a principle which was positively preached by Hinduism.

Opposed to the Attainment of Individual Happiness

Hinduism, like Shinto, is opposed to the concept of individual attainment of happiness. The sense of community life and the consciousness of the inseparable bond between the individual and the land of one's ancestors is ever present with the spirit of Hinduism. As a matter of proof I can only say that a striking majority of prayers in the Vedas are in the name of the community instead of that of an individual. If material welfare is asked for it is always asked for the whole community and never for an individual. The prayers all speak, with only a possible exception or two in term of 'we' instead of 'I'. 'Let all be happy, let all be without worries, let all fare well, let none be met with misfortune', or, "*Sarwe bhawantu sukhinah, sarwe santu niramayah, sarwe bhadrani pashyantu, ma kaschit dukkhabhag bhawet*"; 'Let us be saved together, let us be fed together, let us perform great deeds together, let us be full of spiritual vitality, let us be free from feelings of jealousy', or, "*Sahanawawtu saha nau bhunaktu saha wiryam karawawahai, tejaswinawadhitamastu, ma widwishawahai*"; 'Let your aspirations be similar, let your hearts be similar, let your minds be similar so that you will enjoy the strength of unity', or, "*Samaniwa akutih* samana hrdayaniwa samanamastu wo mano yatha wah susahasati"; "Sangachhadhwan, samvadadhwam, sam wo manamsijanatam" meaning, 'be united, in words, and also in minds.'

These are but a few of the many passages to show that Hinduism is intrinsically opposed to absolute individualism in any field of life. And that it definitely and constantly thinks of the land or nation, can be seen in the formula of "Samkalpa" which means roughly speaking, a formal declaration at the beginning of any religious endeavour, individual or collective. It is a definite though lengthy formula, and while reciting it one has to utter, among many other things, the following: 'In the town '(or city) of....which is situated in the land of Bharata khanda (India) inhabited by the Aryans and which, *i.e.* the land, is the part of the continent of Jambu dwipa (Asia) ..I, so and so, of such and such family, on such and such day am going to perform..but not for my own sake.' This shows quite clearly that Hinduism strives to make an average Hindu not

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only nation-conscious, but also continent-conscious. Manu, the Hindu law-maker, is definite in saying that religion has come into existence in order to safeguard the healthy and prosperous growth of the nation. He uses the word "Rashtrasangraha" which is worthy of note. "Rashtra" means a nation, and "sangraha" means 'a healthy growth'. Manu further states that it is the duty of every-one born in this country to lead a perfect life and thus be a model for the inhabitants of the world at large. "Etaddeshe prasutasya sakashat agra-janmanah swam swam charistram shiksheran prthivyam sarwa manawah". Then, the Hindus do not find any difference between one's mother and motherland and are always inclined to identify them. And as to their deep sense of affection for both I should simply like to quote a certain passage which says, 'what is Paradise even, in comparison with the company of one's mother as well as motherland? or "*Janani Janmabhumis cha Swargadapi gariyasi.*"

"World-familyism" as a Hindu Principle

Now there are some who are pleased to call Hinduism as a religion which is predominantly caste-conscious. This is an erroneous idea. To my mind, Hinduism, although it lays stress on the observance of caste-rules, is not exclusive about it. Caste in India is just a middle-step from family to nation, and both the family and the caste are supposed to merge ultimately in the broader concept of nation. The Vedic author of the Purusha-sooktam while describing, how the four castes came into this world from different parts of Prajapati's body must have had the concept of a Nation-man in his mind. There is no sense in allotting exclusively a specific job to a particular caste if the idea of nation is not present there. Cultural production, economic production, defence and labor, which were the duties allotted to the four original castes, could not proceed harmoniously if there were no such concept as Nation to coordinate them. And just as Shinto is not satisfied before it has placed the ideal of "world-familyism" or "Hakko-itchiu" before its followers, even so Hinduism does not stop with mere nationalism, but it extols the ideal of "*Wasudhaiwa kulumbakam*" which, interestingly enough, means 'the world as one family.' The Gita and the later Hindu scriptures have been unerringly preaching this ideal of "world-familyism" for the last tens

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of centuries. And guided by the light of this ideal the average Hindu is ever inclined to consider all the nations of the world as members of one family group and is also tolerant towards all other religions of the world.

I have tried up to now to enumerate the outstanding points concerning Hinduism in order just to give an idea into its nature, and how it corresponds with that of Shinto. But before conclusion I am tempted to quote here the most appropriate definition that has ever been put forth of one who is a Hindu. The author of the definition is Mr. V.D. Savarkar who is one of the prominent living leaders of the Hindus. The definition follows: 'He who considers the country lying between the mighty river Indus on one side and the vast ocean on the other as his Motherland as well as his Holyland is a Hindu'. "*Asindhu sindhuparyanta yasya Bharata bhumika Matrbhuh Punyabhuh chaiwa sa wai Hinduriti smrtah*". The striking point about this definition is that it is based on the doctrine of patriotism. 'Moreover, by the terms Motherland' and 'Holyland' in this definition what is hinted at is 'socio-politics' and 'spiritual culture' respectively. Thus, Hinduism unites socio-politics with spiritual culture and the two with the land of their origin. Hence, a Hindu is he who derives his socio-political and spiritual inspirations from the land of Bharatawarsha which lies geographically between the river Indus in the north and the vast ocean in the south. Hinduism, then, naturally means the cultural synthesis of socio-political and spiritual inspirations derived from the land called Bharatawarsha or India. Viewed in this light Hinduism must appear to allow no discrimination whatsoever of blood, colour, or race. A person, by virtue of his or his ancestors' birth in India, becomes automaticllay a Hindu, provided his socio-political and spiritual inspirations also are derived from the cultural traditions of the same land. Thus, a Jaina, or a Buddhist, or a Mahanubhawa, or a Wira-Shaiwa, or a Sikh all belong to the main fold of Hinduism. And all this, again, proves the national character of Hinduism in an unmistakable manner, and thus, serves to support my view that it is nothing but a mere Indian commentary on the concept of nationalism, just as Shinto is the Japanese commentary on the same and, therefore, the two are nothing but two analogous quantities in the field of philosophy of religion.

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CHAPTER XVII

500 FAITHS —ONE RELIGION

"OUR COUNTRY IS OUR RELIGION"
BUDDHISM IN JAPAN
SHINTO—WAY OF GODS
RELIGION —BIG BUSINESS
CORPORATIONS PROSPER
DOMAINS OF NEW GODS
PHALLIC WORSHIP
MANY RELIGIONS BANNED
RELIGION OF PERFECT LIBERTY
HAS 6,00,000 FOLLOWERS
WORLD MESSIAH BORN
MENTAL HEALING SECT
HAS 6,50,000 FOLLOWERS
DANCING RELIGION
FOUNDED BY WOMAN
SEVERAL SPIRITUAL SECTS
MOUNTAIN WORSHIP
MUKTI ON THE MOUNTAIN
NEW GODS IN KYOTO
GOD OF CONFECTIONERY
CULINERY ART SHRINE
NOODLE GOD IS COMING
AN ACTRESS GODDESS
AVIATION SHRINE

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CHAPTER XVII

500 FAITHS—ONE RELIGION

There are many roads up the mountain, but it is always the same moon that is seen from the top—Saint Honan

***

No other country—perhaps not even India—has such a large number of faiths as are practised in a small country like Japan. There are over five hundred officially recognised religious faiths, duly registered in the government records.

Like Lord Krishna's declaration in the Gita—all roads lead to God—the Japanese believe in the saying quoted on top of this chapter. They not only talk about such golden principles, as we do, but they act upon them.

It is true the Hindus have been the most broad-minded and tolerant people towards all foreigners, especially the Jews, the Muslims and the Christians, but between ourselves can we say the same thing? I am afraid we are most intolerant to our own people. I cannot forget the rowdy scenes I often witnessed in the old Punjab in my school days whenever Sanatanists and Aryasamajists held debates. Sometimes heads were broken and often these debates led to very bitter relations between different faiths. The only gainers were the lecturers who pocketed heavy fees—about 300 to 500 rupees. And on what innocent subjects they made people break their heads!

The issue was whether we should perform the annual shradh ceremony to honour the dead ancestors or not. Both sides quoted the Vedas in their support and when arguments failed blows were exchanged.

The same scenes, perhaps much uglier, were witnessed and are still being anacted over linguistic issues, whether a certain village

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should go to Bombay State or Mysore State as though they are different countries.

If we believe in all the sermons we deliver to the whole world on teachings of Buddha and Gandhiji let us practise them ourselves and save ourselves from being called hypocrites. There is no doubt the teachings of our sages and scholars are the noblest but do we act upon them?

Japan really follows their teachings as far as religious tolerance is concerned. I remember my typist was a Christian, her mother was a follower of the old Shinto faith, her husband was a devout Buddhist and her brother was a hard-boiled Communist and yet they lived as a very happy family. This could be said that the whole of Japan—91 million people observing five hundred faiths but actually devoted to one religion—'*Dai Nippon*—Great Japan—their motherland.

Country is Our Religion

When I lived in Japan before the war I was puzzled to see two different scenes in the house of a Japanese politician friend. In the year 1934 when I visited his house with some friends from India, I found a beautiful embroidered *Om* (ॐ) in his drawing room. Next year when I went to the same house I found that *Om* had been replaced by *Allaho Akbar* in Arabic. I asked my friend what had become of the *Om*. He said "Don't you know our religion? He added "Our country is our religion"; last year the *Om* adorned my house to welcome guests from India, this year we have an Arab delegation as our guest, hence you find *Allaho Akbar*, and they both mean the same thing, you know".

The more one stays in Japan the more one is convinced of the real religious tolerance practised by the people of Japan who observe five hundred different faiths, some run on the lines of stock exchange as full-fledged Corporations. It is impossible to give the full story of five hundred faiths but I present some glimpses of Japanese religious life from the pen of Japanese scholars. I am convinced that religion has become a big business in Japan, while most people are devout Buddhist and Shintoists the clever people are always inventing new faiths to exploit the simple people. Many faiths are occasionally banned by the police, only after they have done much harm. Freedom and democracy are responsible for allowing long arm to

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the exploiters. The whole story though interesting presents a sad commentary on the hundred per cent literate people of Japan.

Buddhism In Japan

Buddhism first entered Japan in 552 A.D. when the King of Kudara, Korea, troubled by civil war, solicited the aid of Japan and at that time presented *sutra* (scriptures) and images to Emperor Kimmei. These presents were soon followed by priests and nuns, as well as by temple architects and image carvers. The Emperor instructed his minister to propagate the new religion, but it was only after half a century of much dispute and hard struggle that the Regent, Prince Shotoku, in the reign of Empress Suiko (592–628) established the Buddhist religion on a firm footing in the Court and the Empire. What King Asoka did for Buddhism in India, and what Constantine did for Christianity in the Roman Empire, was effected by Prince Shotoku for Buddhism in Japan—and sometimes he is designated as "the Constantine of Japan."

The first Buddhist sect arose in 624. It propagated the teachings of the San-ron sect, *Maohyamika*. Other sects arose, but for about 130 years Buddhism in Japan remained Chinese in its main features. Then through the efforts of two great priests, *Saicho* or *Dengyo-Daishi* (founder of the Tendai sect) and *Kukai* or *Kobo Daishi* (founder of the Shingon sect), a strong national bent was given to the imported religion, chiefly by the application of the doctrine of the *Honji-suijaku*, according to which the Shinto deities were regarded as various manifestations of Buddhas and Bodhisattvas. This bold teaching was carried to its logical conclusion with the growth of two-fold Buddhism (or two-fold Shintoism, *Ryobu-Shinto*, speaking from the Shintoist standpoint). Buddhism then became all-powerful, with its two great and rival centers: the monastery on Mt. Koya, near Nara, where was taught the Shingon sect's esoteric philosophy, with its complex symbolism, and that on Mt. Hiei, Kyoto, the seat of the Tendai sect, and these became the fountain heads of Buddhist learning.

In 1930 Buddhism had 41,179,740 adherents, who maintained 106,223 temples. The largest sect is the Shin Shu,* with over thirteen million adherents, next the Zen Shu, with over nine million (3 branches), followed by the Shingon Shu with over eight million,

*Shu means sect.

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and the Jodo Shu and the Nichiren Shu, each with over three million adherents. Space does not permit statements of the tenets or principles of the various sects—but it may be said that the Shin Shu and Nichiren Shu are the most democratic sects in Japanese Buddhism. As to Buddhism in Japan, Indian religious men have remarked that devotion to Buddha was greater in Japan than in India, where the Sage was born.*

Shinto—"The way of the Gods"

Shintoism is a cult which embraces nature and ancestor-worship. The chief deity in its pantheon (of the so-called "8,000,000 gods") is *Amaterasu-O-Mikami*, the Sun Goddess and Great Ancestress of the Japanese Imperial House. Although this pantheon embraces gods and goddesses of the sea, river, wind, fire, and mountains, and celebrated warriors and loyal servants of the Imperial House, it is the worship of the first Imperial Ancestress and many of her relatives and descendants which constitutes the leading characteristic of Shintoism.

The underlying principle in Shinto service is that of purity and purification. It is almost compulsory to wash the mouth and hands before worshipping, and the frequent ablutions of the body practised by Shinto priests and all devout believers show the paramount importance attached by Shintoism to purification. The impurities from which believers are to be cleansed consist of contact with dead bodies and human blood, and of the evil imaginings of the mind. Divine protection is also prayed for against natural evils of all kinds: floods, pestilence, hurricanes, earthquakes, etc.

Shintoism has no system of theology or of ethics. It is not a religion in the strict sense but is regarded as a form of religion; it comprises only thirteen sects. It teaches the innate goodness of the human heart. "Follow the genuine impulses of your heart" is the essence of its ethical teachings. Its teaching regarding future reckoning for the good and bad deeds of the present life, is not quite clear though it explicitly declares that the spirit lives after death. Shintoism knows no asceticism, no celibate clergy; its priests may marry or eat animal food, just as may the laity. Women serve in the shrines as priestesses or *kagura* dancers, but they never become nuns. The offerings to the

*"We Japanese" by Yamaguchi San

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gods consist of rice, fruits, vegetables, *sake*, and on stated occasions, the products of the looms.

Shinto Sects

The Year Book of the Department of Education, 1957, states that there are 51,188,435 believers of Shinto (orthodox religion of Japan). There are 21,000 Shinto teachers and 79, 954 Shrines.

There are 15 sects among the Shinto including:

Orthodox Shintoists
Kiso-Ontake Sect
Ishikari Sect.
Jingo-Sect.
Hinomisaki Shrine Sect.
Izumo.
Isheuchi—Orthodox Sect.
Ubusuna Shinto Sect.

Religion—Big Business—Corporation Prosper

According to Doctor Watanabe Buddhism today has become Temple Buddhism in Japan. It is a big business and several Corporations have been set up to preach various forms of Buddhism. Here I give figures about 'Buddhist-newly risen religions" with more than a hundred thousand followers. There are many more sects.

Name of Sect	*Teachers*		*Believers*
	Male	*Female*	
Nakayama Shingo Sect	179	335	294,040
Shinnyoen Sect	55	106	153,500
Daijo Sect.	79	10	833,549
Rissho Corporation	3,899	751	1,044,066
Kodokai Corporation	403	190	3,262,059
Reiyukai Corporation	88	110	198,665

NEW GODS ARE BORN By Kenji Arai

Japan is a Buddhist country, but it has also been called from time immemorial "the land of the gods". It abounds as

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much in places of Buddhist worship as in sanctuaries dedictated to the gods.

Go wherever you may in the land of Japan you will come across a shrine consecrated to one or another of the legendary 800 deitics. Don't be surprised if you find two or more shrincs a block or two apart.

In recent years the census statistics of the Shrines Bureau of the Government have swelled as new shrines sprung up in memory of new deities who exist only in the imagination of the human beings who have erected them.

In Kansai alone there are numerous shrincs for new deities. Kyoto, the headquarters of Buddhism in Japan, has its full share of them. Let us introduce a few well-known ones in that city.

Confectionary Shrine. The Nakajima Shrine in Toyooka city on the Japan Sea coast area of Hyogo Prefecture was long the headquarters of the shrines dedicated to the guardian god of the confectionary industry and trade until last year.

Some one conceived and broached the idea of building a new shrine in Kyoto and transferring the spirit of the deity there. He drew quick assentive responses from large segments of the confectionary industry and trade.

Donations poured in from about 3,000 makers of sweets from all over the country. At a cost of 3,500,000 Yen a new shrine was built last year at the foot of the Yoshida hills near Kyoto University. The spirit of the city deity was transferred thither last December 31 and formally enshrined with a ceremony on April 6.

Semi—annual "confectionary festivals" are observed there—in spring and fall. The parishioners make offerings of sweets of their own making and offer prayers of thanksgiving for their uneventful life's journey in the past half year.

Once every three or four years a national confectionary fair will be held there as it used to be held at the old shrine in Toyooka.

The Confectionary Shrine is dedicated to Tajimamori-no-Mikoto, a legendary figure of over 2,000 years ago. One day he

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received orders from the Emperor Suinin to find "kashi" (confectionary) for him.

None being obtainable in Japan, says the legend, he "crossed the sea" and went to the "hoary land" (presumably China). He came back 16 years later with mandarine oranges, but the Emperor had already passed away.

Grief-stricken, the faithful Tajimamori-no-Mikoto moaned before the Emperor's mausoleum at Amagatsuji in Nara, offered the fruits at his grave and killed himself on the spot to "follow" the Emperor in death.

But why bring back mandarine oranges when he had been told to find confectionary? According to "Nihon Shoki ("Annals of Japan") compiled in 720 A.D., the words "kajitsu" (fruit) and "kashi" were used without distinction to mean anything and everything served as between-meals refreshment.

Culinary Art Shrine. Dedicated to San-in Fujiwara, a culinary expert of over 1,000 years ago, it is one of the latest additions to the list of new shrines in Kyoto. It was built at a cost of 1,000,000 Yen donated by restaurant operators from all over the country.

Requiem rites for San-in Fujiwara are scheduled to be observed next May when restauranteurs across the country will gather at their annual national convention next May.

Noodle Shrine. This one is still in the blue-print stage, with a nationwide fund-raising campaign in progress at the hands of interested parties.

Lacking a shrine, noodlemakers in Kyoto gather at some place or other in the city early in November each year and observe rites of sorts, offering prayers of thanksgiving and asking for their future prosperity.

Who will be the deity of the shrine if and when it's built? That remains an unanswered question.

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Entertainment Arts Shrine. This is a shrine within a shrine: it was built late last year within the old-established Kurumazaki Shrine.

It is a shrine built by and for people in the entertainment trades —movie stars, geisha, theatrical performers. Crowds of them visit it daily to pray for the perpetuity of their professional popularity which is often subject to severe ups and downs—mostly downs.

The deity of the shrine is "the most glamorous actress in Japanese history"—Ame-no-Uzumeno-Mikoto. When Amaterasu Omikami (the Sun Goddess), in a fit of displeasure hid behind a rock in heaven and plunged the whole world into darkness, as the Japanese mythology says, the "glamour actress" enticed the Sun Goddess out of her hiding with their enchanting dance.

Why built the shrine within a shrine? The locality is in the heart of the Uzumasa sector of Kyoto—Japan's Hollywood—and the "outer" shrine is always much visited.

Aviation Shrine. All dead victims of airplane crashes, Japanese and foreign, are enshrined here. Requiem rites are observed annually on April 29 for those killed in plane accidents during the past year.

This isn't a new shrine. It was erected as far back as 1915 by one Chuhachi Ninomiya. Only the Japanese dead victims were honored here until 1956. The requiem services have since been extended to foreigners. The latest foreigner who was honored here was Michael Todd, an American movie director who was killed in a plane accident in New Mexico early this year.

The Aviation Shrine is in Yawata town outside the Kyoto city limits.

DOMAINS OF 'NEW GODS' By Kazuo Kuroda

Three leaders of a new religious sect called the Greater Cosmos Divine Enlightenment were recently placed under arrest. The police action followed the report that a backsliding member of the group died after his visit to the headquarters of that religious movement in Kawasaki in October.

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This news certainly sounds horrible. But it is not quite accurate to term it "shocking". For the nation has heard too many similar fantastic stories about "new religions".

Loss of human life attributable to an unusual degree of ignorance can never be termed insignificant. That religious movement, relying upon dubious tenets and phallic symbols as a fetish, was on the verge of extinction without police intervention. However, all that is left now is perhaps the criminal prosecution involved.

But many other new religious movements are going strong in this country. Although some of them are putting up a more respectable facade, the question remains as to whether they are fundamentally different from the extreme case recently brought to light.

Newly Risen

These new religions are known in this country as "Shinko-shukyo," which means a newly risen religion. Most founders of these religions are looked upon by their respective groups of the faithful as a sort of living god. Some of them expressly claim that they are the incarnation of a deity. Others, while disavowing any such exalted, are highly venerated by the faithful, all the same.

The followers of the new religions are estimated to number some 8 million, or less than one-tenth of the total population of Japan. This figure, however, compares favourably with the Communist Party membership (about 40,000) or even with the number of Christians (254,000 Catholics and about an equal number of Protestants).

When the ninth International Congress for the History of Religions met in Tokyo in September, some foreign scholars showed great interest in the religious phenomenon, which stands out in Japan more than any other advanced countries of the world. According to press reports, they were thrilled to witness the "real process of the birth of a religion."

Most of the new religions have something inherently repulsive to the educated mind. It may not be, therefore, without a sense of shame that the Japanese see the new religions exposed to the inquisitive eyes of foreigners. But merely looking away from them or trying to suppress them, does us no good.

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It is only fair to add that the names of the new religions are found in the list of contributions to the sponsoring organization of the International Congress. It is not quite justifiable to look at them always from a negative angle.

One reason why they are seen in an unfavourable light lies in the fact that they have received public attention almost always through the press reports on police action against them. And in the prewar period, the police action was sometimes tantamount to religious persecution.

Although the prewar Constitution of Japan assured freedom of religion, the Government felt few scruples in suppressing religious sects, when they were held in disrepute by the general public. In particular, the Government did not tolerate any upstart competition against the officially approved Shintoism and the new notorious Peace Preservation Law became the tool of control.

The sect known as Omoto-kyo (great foundation) was suppressed twice in 1921 and in 1935 for preaching reconstruction of the world and also for alleged sexual immorality. The envisioned reconstruction of the world was interpreted as prejudicial to the Emperor system of Japan.

Sect Revived

Another sect known as Hitonomichi (man's right path) was also suppressed in 1937 for teaching that the Sun Goddess Amaterasu—legendary ancestor of the Imperial family—was in fact the sun. This same sect has been revived after the war with the new name of PL which stands for Perfect Liberty.

After the war, the new Constitution reaffirmed freedom of religion more emphatically and the Peace Preservation Law was, of course, abolished. The only law now governing religious affairs as such is the Religious Organizations Law, which defines the status of religious organizations as juridical persons.

This new situation means that anyone may establish a religious organization and teach whatever strange doctrines one wants to, subject only to the regulations of that single law. And new religious groups have since multiplied rapidly.

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It is simply impossible to describe them all, even if briefly. But there are a number of new religions that have gained wide public recognition, if not respect. Two of them—Tenri and Konkyo—are so highly esteemed that they are not included in the category of new religions in the narrow sense of the word.

Two others—Omoto-kyo and the PL—have already been mentioned. The former has not recovered from the blows of police suppression yet but the latter now commands a following of some 600,000 (Religious statistics must necessarily be based upon estimates, because official figures claimed by various religious groups add up to a number far beyond the total population of this country.)

Books That Cure

Seicho-no-Iye (the house of growth) and Sekai-Kyusei-Kyo (the world messiah) can be regarded as off-shoots of Omoto-kyo. Seicho-no-Iye with some 600,000 followers is noted for its active use of books and other publications as religious media and also for its incorporation as a company with limited liability.

The books replete with pedantic reference to Christian Science, psychoanalysis and nuclear physics, are claimed to have a curing effect upon any sincere readers, stricken with illness.

Mental healing is also claimed by Sekai-Kyusei-Kyo with some 650,000 followers. According to what is taught by it, illness can be cured through spiritual purification, while medicaments are regarded as harmful. The founder of the religion, Mokichi Okada, consecrated some 600,000 sheets of paper with his writing the character for "light" and handed them out for 1,000 to 1,500 Yen apiece. He himself died three years ago, however.

A middle-aged woman from a farming village in Yamaguchi Prefecture founded in 1946 what is known as the "dancing religion." Only about seven months after Japan's surrender, she made an appearance at Sukiyabashi, Tokyo and surprised the people by causing some of them to dance in a trance. Later she visited Hawaii and the United States twice.

More Influential Religions

More influential are, however, several new religions born out of the Nichiren sect of Buddhism. Reiyukai (Spiritual Fellowship

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Association) Risshokoseiki and Soka-gakkai (Value Creation Academic Society) are prominent among them. Their following is estimated to be 2,300,000, 1,500,000 and 800,000 respectively.

Why are they going strong? It is a formidable task to answer this question in a scientific manner. But the lure of divine favours—business success, recovery from illness and so on— and active or even aggressive proselytizing certainly account for a major portion of their tremendous success.

It is true that the great religions like Buddhism and Christianity cannot act in such an unashamed manner. But their activities in Japan are not close enough to the mass of the people, leaving them to fall prey to the questionable influence of some of the new religions.

Needs of People

The needs of the people are not purely religious in nature. Their troubles may be medical or financial. But when they are at their wits' end, the easiest way out for them may be found in one of the new religions.

Japan, dedicated as she is to democracy, cannot resort to totalitarian control to guide the religious movements. But it is reasonable to hope that the improvement of the social security system, for instance, will alleviate the lot of the common people and make them more discerning also in religious matters.

Political leaders have often turned to followers of new religions, whenever it was considered convenient for vote getting. But these new religions certainly deserve more serious attention than that. They must be studied more carefully because of the needs of the people expressed in them.

MOUNTAIN-RELIGIONS IN JAPAN By Prof. Hon'yu Hamada

[*Director of the Inst. for Research in Religious Problems*]

Japanese people were originally fascinated by the grandeur of the mountains. In mythological stage we had primarily the mountain deity Oyamazumi-no-Kami, who is worshipped by some people even to the present day (see photo-pages). In the monarchical period,

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more-over, we had a superior personage, named En-no-Ozunu (see photo) who was recorded in the official history of the royal court "Shoku Nihongi" that he was banished in 698 A.D. out of the Mt. Katsuragi which is situated in the central district of Nara Dynasty, because he performed the Magic in the bosom of that mountain, persuaded several gods who hovered about in that locality. So many traditions were spread about him by his followers of the mountain side of our country. These followers lived in groups as "Yamabushi" (ascetic mountain pilgrims). They worshipped an angry God "Zao" as revealed in the heart of the founder En-no-Ozunu. The creed was compiled by the rather Buddhistically inclined priests. Thus the founder was honoured by the posthumous name "Jinben Daibosatsu (Boddhisattva)" by the 119th Emperor Kokaku 1799 A.D. Mountain itinerant Religion was regarded afterwards as a sect of Buddhism. But, for my part, it was originally an independent religion, quite native religion, from all other sects, which took its rise from the ascetic life in the depth of mountain. On the contrary it seems to me that the Japanese Buddhists were so much influenced by the inspiration from the mountain that the great pioneers of Japanese Buddhist and Shinto sects, for example, Kukai (founder of the Shingon Sect on Mt. Koya), Saicho (founder of the Tendai Sect on Mt. Hie), Jigaku (a disciple of Saicho), Nichiren (founder of the Nichiren sect, who spent his last 9 years in the forest in Mt. Minobu), ascetic Shodo (pioneer of Mt. Nantai behind the Nikko), Kakumei and Fukan (pioneers of Mt. Ontake, Nagano pref.); they are all, so to speak, bewitched by the spirit of mountains. These traditions may be still alive in the hearts of mountain climbers to-day. They made several expeditions to the Himalayas, Andes or Kilimanpro. A large number of people every year climb up Mt. Fuji which is regarded by the Shintoist as a Deity himself from the 8th milestone and up."

The Japanese, like many of our orthodox people believe that they can achieve Nirvana by meeting death on sacred mountain. ('See picture Mukti on the Mountain.')

The Himalayas have been the home of sages and so have the mountains of Japan sheltered great Yogis and founders of various religious sects.

Some day I hope to write their full story.

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CHAPTER XVIII

HISTORIC TEMPLES AND SHRINES

ARYA-AVALOKITESVARA

TEMPLE WITH SWASTIKA CREST

SHRINE OF SUN GODDESS

MEIJI SHRINE REBUILT

MOST POPULAR EMPEROR

PEOPLE DONATE 500 MILLION

OLDEST BUDDHIST TEMPLE

TEMPLE OF GREAT BUDDHA

HONGANJI TEMPLES IN KYOTO

SHINRAN—THE GREAT TEACHER

SHRINE OF PEACE

TEMPLE OF SAINT HONEN

RELIGION FOUNDED BY WOMAN

A CULTURAL EMPIRE

SHINTO ADOPTS INDIAN GOD

KUMPIRA IS KUVERA FROM RAJGIR

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CHAPTER XVIII

HISTORIC TEMPLES AND SHRINES

Arya-Avalokitesvara (called Kannon in Japan) is the most popular Buddhist deity. The temple which was first founded in 628 A.D., according to the historic records, I saw, is a centre of most popular devotion. It is situated in the Asakusa district of Tokyo. No less than thirty million people visited the temple last year. The worshippers come without distinction of religious sects, from every corner of the country and even from abroad. The little offerings they made to the deity amounted to fifty million Yen, last year, which were spent on education and medical relief.

Popularly known as Asakusa Kannon Temple and named after the Kannon or Goddess of Mercy to whom the main hall is dedicated, it is renowned throughout the country. The temple is said to have been founded in 627 during the reign of Empress Suiko, the 33rd Sovereign of Japan, in commemoration of the dedication to a humble temple a tiny golden Buddhist image, which three honest local fishermen found in their fish net during their hauls in the River Sumida. The prosperity of present temple is attributable to the people's pious worship of the Goddness of Mercy, the place having originally made its progress from a stage of a small village around the temple. In 1945 the whole area of Asakusa was indiscriminately devastated by war fires, but within ten years its grand main hall, 102 × 107 sq. ft. and 97 ft. in height, was reconstructed by the zealous efforts of many hundred thousand faithful worshippers.

The belief in Kannon is founded on the Kannon Sutra (Fumonbon, the 25th chapter of the Lotus Sutra, *i.e.* Saddharma-pundarika). It spread from India to China, Korea and Japan, but in Japan, the belief in Kannon became extremely popular among the masses among whom the affectionate appellation "Kannon

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Sama" is very common. The Asakusa Temple is the representative sanctuary of the Kannon cult and for more than 1320 years the people have come here to pray.

Kannon is regarded as a Bodhisattva in Buddhism and represents the incarnation of Buddha's compassion. This Bodhisattva took the noble vow of saving everybody afflicted with suffering and he incessantly carried out the work of salvation by assuming various forms. He is an extremely popular and social deity.

The deity worshipped in the Sensoji is one of the different forms of Kannon, the standard Sho-Kannon. Kannon is within the reach of popular understanding and widely worshipped by the masses.

Social Activities

Since long ago, Sensoji, a Buddhist institution based on the Kannon faith, has been carrying on a variety of social and educational undertakings, but after World War II until today, it concentrated its chief efforts on the reconstruction of the main hall and these activities are not so flourishing as before the war. There is, however, the Sensoji Hospital and a dormitory for nurses, a kindergarten, a study hall and an association for reading the Kannon Sutra. Other activities include cultural lectures, the study of the Tea ceremony, a group for the rehearsal of Buddhist hymns. There are various organizations for the faithful. By managing a variety of welfare and instructional activities, the temple is fulfilling the desire of the people.

I was shown round the temple by Professor S. Kamimura of the Buddhist University and presented with a golden miniature image of Kannon and swastika (badge of the temple workers) that adorns the main entrance. Beloved Kannon and the images of Achala (Siva) and Vidya Raja (to her right and left) are calling me back to Japan for the nineteenth and perhaps the last visit to the country I love most out of all the foreign lands where I have spent twentyone years.

Meiji Shrine

While Kannon (Avalokitesvara) is most popular deity in Japan the late Emperor Meiji's Shrine is most popular among Shrines built in honour of national heroes.

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Japan developed into a modern state during the Meiji Era which began in 1868. Emperor Meiji ruled Japan from that year to 1912, a period of 45 years.

Meiji Shrine which is dedicated to the Emperor who played a leading role in the construction of modern Japan was destroyed during the war and was recently reconstructed at a total cost of 500 million donated by Japanese at home and abroad. I was in Tokyo when a gala celebration to commemorate the completion of the shrine was held from Oct. 31 to Nov. 14.

The universal feeling of reverence and intimacy which Japanese people hold toward Emperor Meiji cannot be compared to similar sentiments seen in other countries. In Japan, it is the custom to pay one's respect to a shrine on New Year's Day when prayers are offered for happiness during the coming year.

Three million people visited Meiji Shrine on New Year's day. This means that one out of every three persons in Tokyo visited the shrine. Five milllion paid their homage in a week in November, 1958.

Shrine of Sun Goddess

The ancestral shrine of the Sun Goddess at Ise is the most sacred Imperial Shrine in Japan, which has at least 2500 years old history of the legend of the origin of Japanese ruling family. The shrine has no image but preserves the old national relics as the sacred mirror, the sword and the jewel.

Horyuji Temple

It was built by Prince Shotoku in 607 A.D. and has in its precincts the oldest wooden buildings extant in the world today. It was established as an educational institution where lectures on Buddhism were given and it played a pioneering role in the advancement of Buddhism in Japan.

The temple precincts are divided into two sections, the eastern (*Toin*) and western (*Saiin*). The eastern section comprises what was formerly the Ikaruga palace, the residence of Prince Shotoku, which became a part of the temple. It is made up of the Hall of Dream (*Yume-Dono*), the Picture Hall (*E-dono* with many pictures

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representing the life of Prince Shotoku), the *Dempo-do*, etc. The western section is that part which is known as the "Horyoji" iteslf, and is made up of the main hall (*Kondo*, literally the Golden Hall), the five storeyed pagoda, the cloisters, the middle gate, (all of which stand as they were originally built), the lecture hall, the great south gate, and their adjoining buildings. The construction of the earliest buildings dates back to the Asuka period. Almost all of these buildings, twenty-one in number, are designated as "national treasures." The temple itself is a great treasure-house of objects of art including statues, paintings and handicraft, all of which rank high among the important cultural assets of the nation and represent the cream of the culture of each period.

The columns with slightly swelling shafts, which are found in the middle gate, the pagoda, the main hall and the cloisters, attract great attention from students of art history as examples of "entasis," a technique brought to the East from Greece.

The bronze seated—image of Buddha, located in the main hall, is one of the earliest images made in Japan. The museum also contains many national treasures such as the *Tamamushi-no-zushi* (*zushi* means a miniature shrine), and the famous wooden statue of Avalokitesvara, known as the *Kudara Kannon*. The temple is at present the headquarters of the Shotoku sect of Buddhism.

Temple of Great Buddha

Todaiji Temple, the headquarters of the Kegon sect, is situated in Nara City. In the center stands the Hall of Great Buddha, surrounded by the South Gate to the south, Nigatsu-do and Sangatsu-do to the east, and (Ordination Hall) *Kaisdan-in* to the west. To the north of the Hall of Great Buddha stands the famous imperial treasure-house, Shoso-in, opposite the site of the former lecture hall.

This temple was founded at Nara some 1200 years ago, almost at the same time as the introduction of the Kegon sect whose teachings followed the *Avatamisaka Sutra*. It was established as the guardian temple of the state in conformity with the doctrine of *Suvarana-Prabhasa sutra*. It was the great temple which integrated the many smaller temples known as *kokubunji*, that is, provincial temples, which were built to contribute towards the cultural development of the provinces. Most of the structures were burned down

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during the civil wars; since then, however, some have been rebuilt by contributions of the devotees of Buddhism.

The hall of Great Buddha is the main edifice, in which is enshrined, as the principal object of worship, the image of Vairochana Buddha or the Buddha depicted in the *Kegon* (*Avamsaka*) *Sutra* as a luminous Buddha. The present Hall is about two-third of the original in size, but still it is the largest wooden structures in the world.

Nigastu-do, Hall of the second month, is famous for *mizutori*, the ceremony held at the beginning of March (but in the second month according to the lunar calendar) to train the priest guarding the temple.

Sangatsu-do or Hokke-do is, as it were, a treasure house of this temple in which Fuku Kensaku Kannon (Amoghapasa), Gakko Bosatsu (Chandra Prabha), and many other statues are enshrined.

Honganji Temples

The two Honganji Temples, namely, East and West Honganji, are the headquarters of the Shin sect of Buddhism each representing a separate branch of it. The sect teaches a fervent faith in Buddha Amitabha, as advocated by its founder, Shinran (1173-1262). It is the largest Buddhist sect in Japan at present.

East Honganji, or Higashi-Honganji temple is situated to the North of Kyoto Station. This branch of the Shin sect was separated from West Honganji in 1602 as a result of the policy of Tokugawa Iyeyasu who was afraid of the increasing power of this temple.

The temple was built in the seventeenth century, but the original edifices have been entirely destroyed by fire on four different occasions. The present buildings were erected in 1883—95, with funds contributed by followers of the sect from all parts of the country. There are many buildings in the precincts of the temple, of which, the most important are the Founder's hall, the Amida hall and the chrysanthemum gate.

The Founder's Hall, *Daishido*, is the second largest wooden building in the world, the largest being the hall of Great Buddha at Todaiji in Nara, and is regarded as an outstanding example of

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modern wood construction. The interior of the hall is divided into two parts, the sanctuary and the assembly hall.

The Amida hall, *hondo*, is to the south of the Founder's hall, and the interior is partitioned as in that hall. An image of Buddha Amitabha is placed at the center of the central sanctuary. Behind it, in the right alcove, is an image of Prince Shotoku who is considered the father of Japanese Buddhism, and in the left alcove, that of Honen, the teacher of Shinran and the founder of the Jodo sect of Buddhism.

West Honganji, or Nishi-Honganji Temple, to the west of the East Honganji, is the original temple of the Shin sect of Buddhism.

The Founder's hall, *Daishido*, standing inside the central gate, was built in 1637 and the Amida Hall, situated to the south of the Founder's hall, in 1760. The interior of this building resembles that of the East Honganji Temple. The main object of worship, placed in the central sanctuary of the Founder's hall, is an image of Shinran and in the Amida Hall, Buddha Amitabha is enshrined. The other main buildings in the precincts are *Tenrinzo* or a library containing 1323 volume set of the sutras.

Heian Jingu. The term *Heian* means peace and tranquility, taken from the name of Heian-kyo, "Capital of Peace and Tranquility" bestowed on the capital which was founded by the Emperor Kammu (736-806) in 794, and here at this shrine are worshipped the Illustrious founder of this Heian-kyo and the emperor Komei (1831-67) who was the last to reside in this old city. After the removal of the government to Tokyo by the Emperor Meiji in 1869, the people of Kyoto City projected themselves to erect Heian Jingu as a spiritual center reminding them of the fact that Kyoto had been the capital of Japan for more than a thousand years, and venerated the spirits of the two Emperors having significant connection thereof.

The most important festival of the Shrine is the *Jidai Matsuri* or festival of generations, annually celebrated on October 22nd. One thousand people act in the play wearing ancient robes, vying in splendour and magnificence with the two other great festivals of Kyoto—*Aoi Masturi* and *Gion Matsuri*.

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Chion-in Temple built in honour of saint Honen, one of the largest temples in Japan, is located in the eastern part of Kyoto city. It is the headquarters of the Jodo sect founded by Honen, who was a leader of religious reformation in Japan at the beginning of the 13th century. The word Jodo means the Pure Land—the Western Paradise of Buddha Amitabha.

Buddha Amitabha vowed to save all beings who recited his name and the believers, by doing so, hope to be reborn in the Pure Land by His grace. Honen, after his long struggle for his own salvation, was converted to the belief in the Grace of Buddha Amitabha at the age of 43 in 1175. From that time, according to his own religious experience, he set the religion of grace in opposition to that of self-discipline and proclaimed the necessity of shaking off the practices of training and meditation and of relying instead on the Vow of Buddha Amitabha. As a result he and his disciples were persecuted by the older sects of Buddhism.

The temple was originally erected in 1234, but was burnt down repeatedly and the main parts of the present temple were rebuilt between 1619 and 1641 under the patronage of the Tokugawa Shogunate.

The two-storeyed front gate named *sammon* was erected in 1619 and is regarded as one of the most impressive gates in Japan.

The main hall, *hando*, erected in 1639 is consecrated to Honen whose image is enshrined in the central sanctuary. It is connected by a corridor about 600 meters long leading to the assembly hall (*shue-do*). This is used for the assembly of the monks at the memorial service on the anniversary of Honen's death.

Religion Founded By Woman

The headquarters of the Tenrikyo Church is located at Tenri City, Nara Pref. However, the followers refer to it as *Oyasato* (*i.e.* Parent's home) or *Jiba*, because they are taught that it is the divine place where God, the Parent, originally created mankind and where He appeared for the first time on October 26, 1838 to reveal His will that all mankind should be saved through the teaching of the Foundress, Nakayama Miki, who, it is believed, after hiding

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herself from the world, still remains here to save mankind. Her living quarters are maintained as though she is still living.

Service To The People

To have an idea of her organising power one has to visit the following institutions at the headquarters built in elegant Japanese architectural style:—

Orphanage
Sanitorium and Tuberculosis laboratory.
Young Men's Association Hall.
Young Women's Association Hall.
Kindergarten.
Junior High School.
Swimming Pool.
Sanctuary of the Foundress.
Assembly Hall.
Museum and Research Centre for Ethnographical studies
Missionary Training School.
Junior College and Library with 600,000 volumes.
Theological Seminary.

One hundred and thirty barracks accommodate thousands of visitors who come to Tenri to attend the festivals on 26th October and 26th January. The founder's birthday is celebrated in April when thousands of followers from all over Japan and foreign countries come to pay their homage to their spiritual mother.

It reminds one of the Mother's birthday at Sri Aurobindo Ashram in Pondicherry.

Shinto Adopts Indian God

The Yasaka shrine is reported to have been founded before Kyoto became the capital of Japan. According to a record, it was built in 656 A.D., when it was consecrated to Susanoo no Mikoto, brother of Amaterasu Omikami. In addition to this, strongly influenced by the trend of thought known as *shin-butsu shugo* —a syncretism, which regarded the Shinto gods and goddesses as the *avatars* of some of the many myriads of Buddhas, and which lasted throughout the middle ages—Susano came to be identified with *Gozu-tenno* (*gosirsa-devaraja*) in Indian Buddhism, who was the guardian deity of Goin-shoja (*Jetavana Vihara, the park or monastery presented to the Buddha*). Thereafter this edifice was named Kanjin-in or Gion-miya signifying that it belonged both to Buddhism

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and Shintoism, and the services there used to be observed by the Buddhist priests. Especially in the Heian era, when epidemics were rampant the people made the god of this shrine the object of fervent worship because they believed that he possessed miraculous powers to cure disease.

The Gion festival, well-known as one of the greatest festivals in Japan, dates back to 869 A.D., when thousands of people suffered from an epidemic and offered prayers to the god to solicit his favour.

Now, centering around July 17th, this magnificent festival takes place on a large scale, extending in duration to about one month. Among the strangest things to watch are the gorgeous *yamaboko* or festival carts (*Raths*) which, stirring up a festive air over the whole city, parade the main streets, with men mounted on them playing the *Gion-bayashi*, the music of the Gion festival, with instruments such as gongs, drums and flutes. These *Raths* are decorated with many fine articles such as elaborate carvings, beautiful embroideries and dolls which were all made by skilled artists over a period of more than a thousand years. It is, above all, very interesting to find not a few masterpieces of the Ming dynasty of China, and the Gobelin fabrics of the tenth or eleventh century which had come all the way from Europe. In virtue of its miraculous powers, the worship of the deity of the Gion shrine spread all over the country, and resulted in the founding of many branch shrines of the Gion. Therefore the Gion festival has come to be held everywhere, and the people have been delighted with it. As a festival of colourful processions held in the summer season, it is somewhat different from the old Ujigami-matsuri,or the festivals of the tutelary gods of the district.

It is customary for the worshippers to visit the Gion shrine on New Year's Eve. This is due to the belief that, if they bring home the sacred fire of the shrine in the match-cords which they carry, and use it to cook *ozoni* (rice-cake boiled with vegetables) on New Year's day, they will surely be in safety throughout the coming year.

Temples of Kuvera

Kuvera is another Indian god adopted as a Shinto God. Read his full story in the chapter "Hindu Gods in Japan". His great temple in the province of Sanuki attracts millions every year. His temples abound all over Japan. In Tokyo also he presides in a temple close to the Education Ministry.

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CHAPTER XIX

CHINA—A GREAT LINK

"Since very ancient days, profound friendship has existed between the peoples of China and India. A border covering a great distance of nearly 3,000 kilometers links together the two nations. Century after century history has recorded peaceful, cultural and economic interchanges, but never war or animosity between our two countries.

"China and India are two great neighbouring countries in Asia. Their combined population of 960 million people represents more than a third of the human race. Both have a splendid cultural heritage of great antiquity. Their first contacts were established at a very early date and their relations have always been marked by peace and friendship. There has been no passage of arms between them: the sole traffic between them has been in trade and culture. That is a phenomenon rarely met with in the history of mankind. It is a fact of which both nations can be justly proud".

CHOU EN-LAI, *Premier of the People's Republic of China, in a broadcast to the people of India on June 27, 1954.*

***

India conquered and dominated China culturally for twenty centuries without ever having to send a single soldier across her borders. This cultural conquest was never imposed by India on her neighbours. It was all the result of voluntary searching, voluntary learning, voluntary pilgrimage and voluntary acceptance on the part of China.

—HU SHIH, *Ex-Ambassador of China to U.S.A.*

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TAGORE'S PROPHECY
GREAT FUTURE FOR INDIA AND CHINA
CHINA IN HINDU LITERATURE
A HIGHLY CIVILIZED NATION
OUR DEBT TO CHINA
CHINESE—HISTORIANS OF GREATER INDIA
HINDU TEACHINGS IN CHINA
FIFTY THOUSAND HINDUS IN LOYANG
ANCIENT CAPITAL OF CHINA
ISLAM THE GREAT BARRIER
PRE-BUDDHIST RELATIONS
DEVAS FROM INDIA
MANUSMRITI IN CHINA
HINDU INFLUENCES ON TAO PHILOSOPHY
YOGA IN ANCIENT CHINA
YOGI STATESMAN
FAITH IN RE-INCARNATION
TWO TRUE STORIES
CRAZE FOR IMMORTALITY
SEARCH AFTER AMRITA
GOLD MAKING ADVENTURES
TRAGEDY MEETS MONKS
SAGES RESPECTED IN CHINA
BODHI DHARMA—THE GREAT TEACHER
SAMADHI AND DHYANA IN CHINA
NINE-YEAR SAMADHI
EMPEROR AT HIS FEET
ANCIENT ROUTES TO INDIA
MARTYRS OF HISTORY
THE GLORY THAT WAS IND
NALANDA AND TAXILA
GREAT SCHOLARS FROM INDIA

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CHAPTER XIX

CHINA—A GREAT LINK

Expressing his ardent hope for a great future for the Chinese and Indian peoples, Tagore once said:

> *"As the early bird, even while the dawn is yet dark, sings out and proclaims the rising of the sun, so my heart sings to proclaim the coming of a great future which is already close upon us. We must be ready to welcome this new age."*

Chinese printed books long before Gutenberg, both with blocks (which they preferred) and with movable type made of tin and copper and other substances.

India—Teacher of China

"India was China's teacher in religion and imaginative literature and the world's teacher in Trignometry, Quadratic Equations, Grammar, Phonetics Arabian Nights, Animal Fables, Chess as well as in Philosophy and that she inspired Boccaccio, Goethe, Schopenhauer and Emerson."—Lin Yu-tang

—WISDOM OF INDIA

Chinese Statesmen, historians and scholars have for centuries loved to describe the people of India as 'Teachers of China'. It is true that India had much to give the Chinese of yesterday, but it is equally true that India of today has to learn a great deal from the resurgent China of today. Looking over the history of all nations in the world we can hardly find any other two nations that had such wonderful and intimate relationship. The friendships of today are based on commercial and economic exchanges, diplomatic and military relations and the pacts of non-aggression and friendship so ceremoniously announced today are quickly forgotten and sometime end in wars between the two socalled friendly nations—the pact between Germany and Russia during the Second World War is well-known to the readers of world events. The relations between India and China during the centuries have been purely cultural and religious, inspired by the highest ideals of life. Political scare-crows and western war-mongers have been trying to scare the people of

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India that the Republic of China is already laying plans to invade the Northern and North-Eastern frontiers of India. These political prophets and so-called 'friends of democracy' forget that India and China have lived as peaceful friends and neighbours for thousands of years and their cultural ties date back to at least four thousand years. In these forty centuries of Indo-Chinese relations there never has been a single dispute between the two—not to mention war. No wonder once again the Prime Ministers of the two great Nations have revived the everlasting principles of friendship between their two great nations.

For centuries the Chinese scholars have adored us as 'Teachers of China' and hundreds of them risked their lives in quest of wisdom, philosophy and religion from India. We are rightly proud of the fact that at one time fifty thousand Hindus and three thousand Indian priests lived in the ancient Chinese capital Loyang, in the interior of China, when Hindu scholars, sages and Yogis were in great demand in China. But we must not forget the fact that if Chinese culture has been influenced by India, the contrary is also true. The story of introduction of Chinese silk into India as a result of the marriage of a Princess to an Indian Prince is very romantic since she is believed to have smuggled silk eggs in her long hair-do.

Of far greater importance to India was the art of paper-making, one of the greatest inventions of ancient China. The invention of paper in the year 105 A.D. is attributed to Tsai Liun. It was introduced into India in the seventh century, and the art of paper-making soon followed. Before the introduction of paper-making, Indians used to write on the bark of the white birch and the leaves of the pattra or palm tree. With the mastering of the craft of paper-making and later, the art of printing, the production of books was greatly increased and the propagation of culture accelerated.

These examples show that for centuries there has been a long, lively history of cultural exchange between the Chinese and Indian peoples. This has enriched the fine national cultures of both countries and laid the foundation of the unique tradition of friendship between them.

Hindu Teachers in China

Several years ago, I met the oldest Shinto scholar Ring Taro Nagasawa at a health resort in Japan. He told me that 'Brahman

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Okyo' (Brahmanism) was the oldest religion of Japan and it came via China and Korea long before the birth of Buddhism. The temples of several Hindu gods and goddesses and observance of Hindu customs in every corner of Eastern Asia including China and Japan support his theory. Recent researches of Chinese scholars also go to show that relations between India and China are much older than the period of Buddhist influences. According to the author of 'Hindu Polity', China is mentioned in Hindu scriptures. Mention of China which invariably comes along with Darda and other Himalayan countries in ancient Sanskrit literature normally refers to 'Shina'; the Gilgit tribe still retaining the word and having Mulberry tree and silk industry.*

The great Shina race mentioned by Manu still survives in Gilgit and its vicinity. It may be added, says the author of 'Hindu Polity' that the Chinese were recorded to have been of Kshatriya origin. They spoke a language of Sanskrit base.

Ganga to Hwango-Ho

Japan's modern sage Okakura wrote: "The decadence of Asia began long ago with the Mongol conquest in the 13th century. The Classic civilizations of China and India shine the brighter by contrast with the night that has overtaken them since that disastrous eruption. The children of the Ganga and the Hwang-ho had from early days evolved a culture comparable with that of the era of highest enlightenment in Greece and Rome, one which even foreshadowed the trend of advanced thought in modern Europe.

"Buddhism, introduced into China and the farther East during the early centuries of the Christian Era, bound together the Vedic and Confucian ideals in a single web and brought about the unification of Asia. A vast stream of intercourse flowed throughout the extent of the whole Buddhaland. Tidings of any fresh philosophical achievement in the University of Nalanda, or in the monasteries of Kashmir were brought by pilgrims and wandering monks to the thought centres of China, Korea and Japan. Kings often exchanged courtesies. While peace married Art

*See the article in Encyclopaedia Britannica on China and the Indentification by Sir George Greison.

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to Art, from the synthesis of the whole Asiatic life a fresh impetus was given to each nation. It is curious to note that each effort in one nation to attain a higher expression of humanity is marked by a simultaneous and parallel movement in the other. That liberalism and magnificence, resulting in the worship of poetry and hormony which in the sixth century so characterised the reign of Vikramaditya in India, appear equally in the glorious age of Tang Emperors of China (618-907), and at the Courts of our contemporary Mikados at Nara (Japan)".*

Again the movement toward individualism and renationalization which, in the eighth century, is marked in India by the advent of Sankaracharya, the apostle of Hinduism, is followed during the Sung dynasty (960-1260) by a similar activity in China, culminating in Neo-confucianism and the recasting of the Zen School of Buddhism, a phase echoed both in Japan and Korea. Thus, while Christendom was struggling with mediaevalism, the Buddhaland was a great garden of culture, where each flower of thought bloomed the individual beauty. But alas! The Mongol horsemen under Jengis Khan were to lay waste these areas of civilization and make them a desert like that out of which they themselves came.

The descendants of Jengis Khan in China established the Yuen dynasty and reigned at Peking from 1280 to 1368 while their cousins began a series of attacks on India which ended in the empire of Great Moghuls. The Yuens still adhered to Buddhism, though in the degenerate form known as Lamaism; but the Moghuls who came in the footsteps of Mahamud Ghazni had embraced the Arabian faith. The Moghuls not only exterminated Buddhism (from Central Asia and Afganistan) but also persecuted Hinduism. It was a terrible blow to Buddha land when Islam interposed a barrier between China and India—greater than the Himalayas themselves. The flow of intercourses so essential to human progress was suddenly stopped.**

Pre-Buddhist Relations with China

According to Professor Tan-An-Yun-Shan of the Sino-Indian Culture Society of India, the history of Sino-Indian relationship

*The awakening of Japan by Okakura-Kakuza.
**Ideals of the East (Okakura).

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is not only old but immemorial. Ancient Chinese records show that early as in the Chou period (1122 B.C.) communications existed between India and China.

According to a book called "Fu-Tsu-Li-Tai-Tung-Tsai "(a general record of Buddha and Patriarches in all ages) a history of Buddhism during the years of King Mu of the Chou Dynasty (1001 to 945 B.C.) a Deva came from India to China. This Deva, it was believed, would turn hills into rivers, rivers into hills, transform cities and towns, enter into water and fire; in short he was credited with every kind of super-natural powers. The King received him as his saint and built a palace to accommodate him.

Another Chinese book, "Fu-tsu-Tang-Chi", stated that in the fourth year of the King Cheng of Chin States, (268 B.C.) that 18 monks headed by one Shri Bandhu came to China from India. The king disliked their strange habits and put them into prison. In a little while, a diamond spirit broke the prison gate into pieces and let the prisoners out. The king was then very much frightened and sent the monks away with great respect and politeness. For at that time the condition of the State was not favourable; the monks could not be kept and worshipped in the country. The same book also records what the Indian sage Kasyapa Matunga told Emperor Ming-ti (58 to 75 A.D.) of the Han Dynasty, "In the past King Asoka built 84,000 pagodas for storing the relics of Buddha, 19 of which were within the country of China".

In the ancient literature of India there are numerous references to China, the Chinese people and things Chinese. Amomg the oldest and most important texts is the Mahabharata in which we find China, its people and things Chinese frequently mentioned.

Manu Smriti in China

Dr. Motwani, a research scholar gave me the following valuable information about Manu Smriti known in ancient China:

"There is evidence to show that India and China were in touch with each other ten thousand years ago, that China was acquainted with the Laws of Manu and made these Laws the basis of their legal Code. Let me state the basis for this fantastic statement.

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"At the time I was working on my Ph.D. thesis on the social theory of MANU at Yale University in 1935, I became interested in the historicity of the Dharma Shastra (mistranslated as the Code of Manu). I gathered as much material as I could from the Indo-American Society Library, located at Yale, and also from the Library of Congress, Washington D.C. The British Museum was far away, yet I risked some correspondence with the Director. Nothing much came out of these efforts. Several years later, I received a communication from the British Museum and it gave the following facts.

"During the bombing operations conducted by the Japanese in 1932 in North-East China, a portion of the Chinese Wall was blown off. Deep down in the earth was found a canister, containing a very valuable manuscript, giving a peep into the ancient civilization of China. The author had given a brief history of the manuscript, the circumstances under which he wrote it. The Emperor Chin Ize Wang, anxious to let his name be handed down to posterity as the greatest patron of learning and wisdom which took birth only during his reign, had all the historical records, describing the ancient glory of China burnt. . The author of this manuscript restored the history of China and in a prefatory note, stated the reason of his burying his manuscript so deep into the earth.

"This manuscript was bought by Sir Augustus Fritz George, who brought it to London and handed it over to a group of Chinese experts, headed by Professor Anthony Graeme. Professor Graeme and his colleagues did a lot of research in connection with this manuscript and also translated it. Professor Graeme was unable to estimate the importance of the manuscript, and he showed it to Sir Wallace Budge of the British Museum. Sir Wallace remarked that the "manuscript was of even greater value than the Codex Siaiticus. In the manuscript they found direct reference to the Laws of Manu, which were first written in the Vedic language 10,000 years ago. These in turn, refer to the theory Darwin put forward. In this book, it says: "From the plants, life passed into fantastic creatures which were born of the slime of waters: then through a series of different shapes and animals, it came to man". Further discoveries include the secret of long life. The patriarches lived to an incredible old age. It is now believed that they lived on a secret diet. We

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find references in the manuscript to the juice of the Cypress tree which is today regarded as a 'tree of death'. This tree is the longest living tree the world has ever known, and it is now believed that patriarches lived largely on its juice. There are Chinese who even today hold this secret. We have also found and proved that there was a distinct relationship between the people of India, America and China. We actually found references to the ruined cities which have been found in the centre of Peruvian forests."

"I passed on this correspondence to a leading magazine in Calcutta and the story was published in 1936. I tried to secure a photostat copy of the translation of the manuscript, but the price proved to be prohibitive. I am not quite sure if the manuscript can be traced in the British Museum now, since it was moved out of its premises during the War and not a few manuscripts were shipped to the U.S.A. for safety", concludes Dr. Motwani.

Our modern scholars including Sir S. Radhakrishnan—our philosopher statesman—have so far believed that Kasyapa Matunga was the first Indian missionary to go to China in 67 A.D. but the Chinese records prove contacts between India and China at least 1122 years before Christ.

Yogis in China

Taoism, the oldest religion of China may be called the Sanatandharma of China. It is in Tao religion and philosophy that we find proofs of pre-Buddhist influences of India on China. The Tao saints and teachers were great yogis and philosophers. Their teachings are similar to the teachings of Hindu philosophers. Hindu yoga practices and theories were easily observed by the Chinese Taoists even more than by the Chinese followers of Buddhism. Taoism was characterised by its emphasis on meditation, and contemplation of nature on achieving mental calm by simplifying human wants and laid special stress on attaining immortality. This was long before Lord Buddha preached his gospel of Nirvana. This clearly goes to show that the Taoist teachers had received the teachings of Upanishads. In the books of the Taoists Philosopher Chuangtse we find a few phrases of advice on concentration, meditation and even on Samadhi (introspection of the mind)

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which are strikingly Hindu in character. According to Lin-Yu-Tang in his "Life of Su-Tungpo", a great Chinese sage and statesman, the Chinese who have followed the Yoga exercises claim a great improvement in their physical health and a new mental poise and emotionary equilibrium that they did not have before. Chinese practitioners sometimes are not aware that this is Yoga but call it by the name of 'Sitting Still', Introspection, Meditation and other Taoist terms".

Yogi Statesmen

The Chinese Statesman Su-Tungpo was a yogi of high order. In his biography he gives a complete lesson on how to perform daily Yoga practices. Our Prime Minister, Pandit Jawahar Lal Nehru has the reputation of being a Yogi-Statesman but Su-Tungpo, the Chinese statesman, did not only practise for health but he was a teacher of Yoga and helped many friends and relations to become Yogis. He mentions in detail how he used to concentrate his thoughts on the tip of his nose, "The Nasal Gaze", which is definitely Yoga. In his journal he wrote an essay on Conservation of Life in which he described the state of happiness and the benefits of mental poise acquired by Yoga exercises. In a note to his brother on the final goal of meditation he wrote, "If the man is divested of all his sense perception, this is the goal. It seems to me that whenever the man is so divested, it is already the perception of truth, but this perception of truth or Samadhi is not something that existed or does not exist and is not to be described by words. Therefore the masters taught their disciples that they should stop here. It is like removing the cornea from the eye: the eye sees as soon as the cornea is removed". The entire note which covers several pages is an interesting lesson on Yoga performances, and those readers who are interested in studying it in full may read the book "Gay Genius".

Belief in Reincarnation

The ancient Chinese received many Hindu beliefs such as immortality of soul, the law of transmigration and even the search for Amrita (Nector). In the Chinese literature one comes across several true stories of noble souls who could tell the entire account of their previous lives.

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All over the East the Hindu belief in re-incarnation still holds sway, more so in China and Japan. Here I present the reader two true stories from the life of a great Chinese scholar, Su Tungpo:—

Su Tungpo half believed that he had lived at Hwangchow in his previous incarnation. This is recorded in his own poems and in the journals of contemporaries. One day he was visiting the Shoushing Temple, and the moment he entered the gate he felt the scene was very familiar. He told his companions that he knew there were ninety-two steps leading up to the Penance Hall, which they found to be correct. He could also describe to his companions the buildings, court-yards, and trees and rocks at the back of the temple. In Su Tungpo's time the belief in a person's previous existence was general and such stories were not uncommon. There was a story about the previous existence of Change Fangping. One day he was visiting a temple and told the people that he remembered he had been abbot at this place in a previous life. Pointing upstairs, he said that he recalled being occupied in copying a certain Buddhist classic in the attic, a work which was left unfinished. He and his friends went upstairs and found indeed an unfinished manuscript in a handwriting bearing a striking resemblance to Chang's writing. He took up his brush and began to copy from where he was supposed to have left off in his previous life.*

A True Story

There was also the story told of one of Su Tungpo's best friends. Huang Tingchien, the great poet, told people that in his previous life he had been a girl. He suffered from body odour in one of his arm pits. One night when he was magistrate at Fouchow, a little below Chungking in Szechuen, a girl appeared in his dream and said to him: "I am your previous self and I am buried in a certain place. The coffin is decayed and on the left side there is a big ant nest. Please have it removed for me." Huang did so, and the body odour in his left armpit disappeared thereafter.

In September he went down alone to see the country farm. He said, "The moment I go up by the Ching River I feel completely

*Gay Genius by Lin Yu Tang.

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at home, as if the wish of my life had been granted. Can it be that this was destined in my previous existence?"

Gold Making Monks

Like many a Hindu Sadhus who can make gold from copper the Chinese men of super-natural powers also claimed that they could make gold from copper. There is a story that a monk was actually able to produce pure gold which passed the test of the gold merchants. Gold making was a popular quest in ancient China as it still is in the India of today. Three Chinese friends once decided to go out in search for the philosopher's stone and share the secret, when they had succeeded in finding it. The story is related by one of them who discovered the formula and instead of becoming a rich merchant became a monk. This was how it happened. When the three friends met at the appointed time after their quest for the philosopher's stone they compared the results of their search. The three showed their friends that they had found a good formula but the preparation still contained impurities. One of his friends told him that he had obtained a powder for removing impurities. By adding this powder they were able to produce pure gold. "Let us go to the Capital", said the friends to one another. "The firm of Luan are the biggest gold dealer of the country. If we pass their test, then we really have the right formula". They took ten ounces of this stuff to the firm and offered to sell it. The firm examined the weight, melted the stuff and paid them the price for real gold. The friends were very happy and congratulated one another on their success. They decided to make a hundred ounces of gold and divide it among themselves. That night they had a big wine dinner and got a little drunk and went to sleep leaving the copper ore in the furnace. During the night the liquid copper splashed about and set fire to the house. The fire brigade arrived when three friends were still asleep drunk. One of them, the priest, who related the story was comparatively awake and ran through the flames and escaped from the house. Afraid of arrest he jumped into a river and swam down the current to safety. He repented and promised God that he would become a monk and would never go in for gold making again. He said he would never again try to make gold for his own benefit, but he would do so only to raise funds for a temple after asking permission from the gods. Of

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his two friends, one was burnt to death and the other was arrested and died of wounds a few days afterwards.*

Respect for the Sages

The Chinese welcomed Indian sages like Bodhi Dharma because it was a part of their culture to respect religious teachers and learned men. Jengis Khan's letter to Chang Chun, the philosopher, preserved in the 'Cho Keng Lu', a Chinese work written in about the middle of the 14th century throws interesting light on the fact as to how ancient China respected sages and philosophers:—

Heaven has abandoned China owing to its haughtiness and extravagant luxuries. But I, living in the northern wilderness, have not inordinate passions. I hate luxury and exercise moderation. I have only one coat and take one meal. I eat the same food and am dressed in the same tatters as my humble herdsmen. I consider the people my children, and take interest in talented men as if they were my brothers. We always agree in our principles, and we are always united by mutual affection. At military exercises I am always on the front, and in the time of battle I am never behind. In the space of seven years I have succeeded in accomplishing a great work, and uniting the whole world in one empire. I have not myself distinguished qualities but the Government of Kin is inconstant and therefore Heaven assists me to obtain the throne.

BUT AS MY CALLING IS HIGH, THE OBLIGATIONS INCUMBENT ON ME ARE ALSO HEAVY, AND I FEAR THAT IN MY RULE THERE MAY BE SOMETHING WANTING. TO CROSS A RIVER WE MAKE BOATS AND RUDDERS. LIKEWISE WE INVITE SAGES AND CHOOSE OUR ASSISTANTS FOR KEEPING THE EMPIRE IN GOOD ORDER.

THOU, MY MASTER! HAST PENETRATED THE TRUTH AND THOU WALKEST IN THE PATH OF RIGHT.

Deeply learned and much experienced, Thou hast much explored the laws. Thy sanctity is become manifest. Thou hast conserved the rigorous rules of the ancient sages. Thou are endowed with the

*One such Sadhu was brought to Birla house several years ago and he did manufacture gold in the presence of Gandhi ji.

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talents of celebrated men. For a long time Thou hast lived in the caverns of the rocks and hast retired from the world: but to Thee people have acquired sanctity, repair like cluds on the path of immortals, in unnumerable multitudes.

WE ARE SEPARATED BY MOUNTAINS AND PLANES OF GREAT EXTENT AND I CANNOT MEET THEE. I CAN ONLY DESCEND FROM THRONE AND STAND BY THY SIDE. I HAVE FASTED AND WASHED.

I have ordered my adjutant Lin Chung Lu to prepare an escort and a cart for thee. Do not be afraid of the thousand li. I implore thee to move Thy sainted steps. Do not think of the extent of the sandy desert. Commiserate the people in the present state of affairs, or have pity upon me, and communicate to me the means of preserving life.

I SHALL SERVE THEE MYSELF. I HOPE THAT AT LEAST THOU WILT LEAVE ME A TRIFLE OF THY WISDOM. SAY ONLY ONE WORD TO ME AND I SHALL BE HAPPY.

Given on the 1st* day of the 5th month (May 15), 1219.

A Beautiful Advice

"Emperor Yung's letter to Ruler of Herat (Shah Rok who after the death of Timur usurped the throne of Samarkand) is another proof of the great wisdom and culture of Chinese rulers:—

"Heaven has created men and appointed rulers to govern them. They have mutual duties. I am ruling now over China, and look upon all nations with benevolence. I make no difference between near and far countries.

"I was informed that you are living in discord with your nephew Khalli Sultan and make mutually war on one another. Do not forget that only when living in harmony relatives are able to stand up against outward enemies.

"WHEN NEAR RELATIVES THUS QUARREL, HOW SHALL THE DISTANT RELATIVES LIVE IN HARMONY

*This proves that the Chinese had the Hindu months too because 15th May is the first of our fifth month–Jaith.

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WITH YOU? YOU MUST CEASE TO MAKE WAR, RENDER PEACE TO THE PEOPLE, AND MAINTAIN THE KINDRED BONDS. THUS YOU WILL ENJOY THE HAPPINESS OF PEACE."

This is a timely advice to the rulers of Pakistan who believe in slavery of America to fight brother India or shall I say Mother India because in a way Pakistan is a child of India.

***

BODHI DHARMA THE GREAT TEACHER

Hundreds of philosophers, teachers and Buddhist missionaries went to China and played their part in cementing religious and cultural relations between India and China, but the story of Bodhi Dharma, the founder of Zen (Dhyana) sect of Buddhism is full of romance. Practically nothing is known of the history of Zen in India except the fact that Bodhi Dharma went from India. Bodhi Dharma came from that city of vanishing glory in South India called Kanchi or Kanchipuram, 50 miles south-west of Madras. (He was third son of a ruler of Cochin). It was the capital of Pallawa kings of South India. It is famous for its great temples and is still a place of pilgrimage for the Buddhists and Hindus alike. In South India there is an old saying in Sanskrit that as the Ganges is the first of rivers, so Kanchi is the first of cities. "It is from this city of ancient India that Bodhi Dharma, known familiarly as Daruma in Japan, went forth to the lands of the far-east carrying with him the mystic fragrance of the white lotus in Buddha's hands. It is from Kanchi, again, that the distant University of Nalanda drew some of its most celebrated scholars–Rectors. To Kanchi's ancient magnificence there is the entire body of post-Vedic literature to testify. It was not only the richest city of those times in India, but even as the centre of learning and pilgrimage it challenges comparison with Kashi (Benaras) itself being counted as one of the seven cities, a pious visit to which open the portals of heaven".*

Brahmanism and Buddhism alike found patronage and support at the hands of those merchant princes who appeared to have been as magnificent as they were unrivalled for their opulance. Each

*The Hindu

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of them was a veritable Medici patronising art and letters as also endowing great religious institutions.

Of this storied magnificence and ravishing beauty there is no trace except for the great temples that stand silhouetted against the sky as silent witnesses to the splendour that was Kanchi. But Kanchi will remain immortal as long as the name of Bodhi Dharma lives in Asia and the world. The message that Bodhi Dharma preached in China has not only spread to every home in the far-east, but 1500 years after his death, is now spreading to far off places in America, Canada and Capitals of Europe, as is evident from the popularity of Zen philosophy in these countries. Students of Bodhi Dharma's teachings are flocking in large numbers to the international Zen University in Kyoto, the ancient capital of Japan.

Bodhi Dharma Met Chinese Emperor

A story is told that Bodhi Dharma was brought before the emperor Wu who was anxious to see this great sage and to obtain from him some approval of his own devout works. Therefore the Emperor asked Bodhi Dharma, "We have built temples, copied holy scriptures, ordered monks and nuns to be converted. Is there any merit reverend, Sir, in our conduct?"

"No merit at all", replied Bodhi Dharma.*

The emperor somewhat taken aback, thought that such an answer was upsetting the holy teaching and inquired again, "What then is the holy truth, the first principle." Bodhi Dharma replied that principle exists in everything. There is nothing holy. The Emperor asked, "Who, then are you to stand before me." "I know not, Your Majesty", was the brief reply of Bodhi Dharma.*

Nine Years in Samadhi

Bodhi Dharma is always depicted by Chinese and Japanese artists as a fierce old man with a great black beard and large penetrating eyes. Very little is known about him or his work, but researches in China may lead to valuable information. His influence depended not upon what he did or said but upon what he was, and in neither of his two other recorded interviews with his disciples does he make any statement of his teachings. Shang Kwang, the

*The Spirit of Zen.

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spiritual successor, had to wait standing outside the temple where the Bodhi Dharma was meditating for a whole week before he was granted audience. All the time it was snowing but Shang Kwang was so determined to find out Bodhi Dharma's secret that he withstood frostbite and even went to the extreme of cutting off his left arm and presenting it to the master in order to show that he would make any sacrifice for the privilege of being his pupil. At last he was admitted, but Bodhi Dharma would not give any explanation. All he did was to set him a puzzle which somehow opened his eyes to the truth. Shang Kwang told the sage, "I have no peace of mind. May I ask you, Sir, to pacify my mind?" "Bring out your mind here before me. I shall pacify it", replied Bodhi Dharma. "But it is impossible for me to bring out my mind", said Shang Kwang. "Then I have pacified your mind," said Bodhi Dharma.

After nine years' Samadhi Bodhi Dharma's soul left the body of his own free will. A short time after his death someone reported that he had seen Bodhi Dharma in the mountains on the way back to India walking bare footed and carrying one shoe in his hand. Thereafter the master's Samadhi (tomb) was opened and all that was found was the single shoe that he left behind.

It was the power of soul alone that altered the whole religious history of the far-east. To a Western mind the mysterious behaviour of Bodhi Dharma and his Nirvakalpa Samadhi for 9 years are not easy things to understand. And yet this great teacher inspired artists, writers, soldiers, statesmen and even the hard-boiled merchant classes of China and Japan, more than any other sage had done in centuries. The truth was that Bodhi Dharma had found wisdom which could only be transmitted to some one prepared to receive it, and then it was the wisdom which could not be put into any intellectual formula. Only those, who wanted it so much that like Shang Kwang they were prepared to pay anything for it, could understand. There are hundreds of such instances in Indian history where great saints emerged as a result of the personal touch with great teachers and scholars without passing a course of learning.

The origin of Zen like so many of the key words of oriental philosophy has no exact equivalent in English. It is a Japanese word derived from Chinese Ch'an or Ch'an'na which in turn is a

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corruption of the Sanskrit Dhyana usually translated as meditation. This is misleading translation because to the Englishmen meditation means little more than deep thought and reflection, whereas in Yoga psychology Dhyana is a high state of consciousness in which man finds union with the Ultimate Reality of the universe. The same is true of Ch'an and Zen except that the Chinese mentality preferred to find this union less through solitary meditation in the jungle than through the work of everyday life. There is nothing "Other Worldly" about Zen, for it is a constant attitude of mind just as applicable to washing clothes as to performing religious offices, and whereas the Yogi retires from the world to achieve his Dhyana, Zen is found in a monastic community where master and disciples share all the work of starting the monastery, growing rice, gardening, cooking, chopping wood and keeping the place clean. There is a tradition that Zen (Dhyana) originated at the moment when Lord Buddha attained his supreme insight into the mysteries of life that night at Gaya in the 5th century B.C. That insight was handed down to a line of 28 patriarches until it came to Bodhi Dharma who brought Zen to China in the 6th century A.D. The records show that this insight was passed from one to the other without any intermediary of scriptures or doctrinal teaching; it was a direct transmission, a communication which passed secretly from spirit to spirit, understandable only by that person who was far enough developed to grasp his master's enlightenment.

A Great Chinese Yogi

After the death of Bodhi Dharma there followed him a series of five patriarches of whom the last was Hui Neng. From the time of Hui Neng, Zen lost its distinctively Indian character; it became thoroughly transformed by the more practical mentality. Hui Neng was the last to deliver any distinctively philosophical explanation of Zen. He left a remarkable work—a collection of sermons written down by one of his disciples—its full title being the Sutra spoken by the 6th patriarch on the High seas of the Gem of Law (Dharma Artha). As a rule the term Sutra is only applied to the discourses of Buddha himself or of the great Bodhisattavas who were his immediate disciples, and the one exception to this rule is the Sutra of the 6th patriarch which has come to be known as the only Sutra spoken by a native of China. This was an honour richly deserved, for this Sutra has a place among the Bhagvad Gita, the

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Dhammapada, the Tao Teh Takung and the Yoga Sutras of Patanjali which are universally acknowledged as great master-pieces of the great eastern spiritual literature. The first section of the "Sutra of 6th Patriarch" is Hui Neng's account of how he came to an understanding of Zen. In this we are told that he was an illiterate seller of firewood and that one day while he was working in his shop he overheard someone reciting a passage from the Diamond Sutra outside in the street. Instantly he obtained an intuitive realization of its meaning and found that the person reciting the Sutra came from a monastery where the 5th Patriarch Hwang Yan was instructing his disciples. On coming to the monastery he was sent to work in the stables for 8 months. One day Hwang Yan, realising that his time was nearly over, summoned all his disciples and told them that his successor must now be appointed. The privilege was to go to the one who could write the best verse summarising the teaching of Zen. At that time the head monk was a certain Shin Shan, a man with a thorough intellectual understanding of Buddhism but with no grasp of essential truth. In his heart he knew that his knowledge was only superficial and he was afraid to go and submit his verse to the Patriarch in person. He decided to write it on the wall outside the master's room so that if the master approved of it he would declare himself to be the author. Thus in the middle of the night he went and wrote his verse.

The body is like unto the Bodhi-tree,
And mind to a mirror bright,
Gradually we cleanse them hour by hour,
Lest dust should fall upon them.

Publicly the patriarch expressed his approval of the verse but in secret he told Shin Shan (head priest) that his understanding was shallow and that before he could allow him to be the 6th Patriarch he must submit another verse. In the mean time Hui Neng, the devotee working in the stables, happened to see this verse and realising that something was wrong he asked a friend to write another by its side which he would dictate. And this was:

Neither is there a Bodhi-tree
Nor yet a mirror bright;
Since in reality all is void
Whereon can the dust fall?

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The patriarch saw at once that here was someone who understood the emptiness of mere conceptions and analogies, and for fear of the jealousy of the other monks he secretly appointed Hui Neng, the stable worker, as his successor, handing over to him the robe and the begging bowl which was supposed to have belonged originally to the Buddha himself. After a series of adventures with jealous pursuers Hui Neng became recognised as the 6th Patriarch and his distinctive contribution to Zen was the method of sudden instead of gradual realization. The difference was that while some considered it necessary to come to a gradual understanding of Buddhism through patient study and the performance of meritorious deeds, Hui Neng saw that this method easily led one astray into intellectualism. Life is moving too swiftly to the approach (tentatively) and gradually, for while one makes elaborate preparations for enlightenment the immediate truth is slipping away all the time. The person who dallies on the edge of the stream, wondering how best to take the plunge, testing the heat of the water with his toes, and thinking about how it will feel when he is in, soon gets into the habit of putting off the issue. The Zen disciple must walk quietly to the edge and slip calmly into the water without further ado, without allowing himself time to conjure up fears and anxious speculations as to what it will be like, or to find elaborate reasons as to why he should not get in at once.

Just before his death Hui Neng announced that the practice of appointing a patriarch would be discontinued, for he said to his disciples, "You are all free from doubts, therefore you are all able to carry on the lofty object of our school". Then he quoted a verse said to have been written by Bodhi Dharma:—

The object of my coming to China was to transmit the teaching of Deliverance to all under illusion.

In five petals the flower will be complete. Thereafter the fruit will come naturally to maturity. This was indeed what came to pass, for during the latter part of the 'T'ang and the whole of the Sung and Yuan dynasties (A.D. 713-1367) which followed on the death of Hui Neng and high level attained by the teaching and practice of Zen coincide with the golden age of Chinese culture. Almost all the great Zen masters lived in this period. Ma' Tsu

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(Jap Baso) Pai-Chang (Jap Hyakujo) Lin Chi (Jap Ummon). At that moment Zen enjoyed a wide popularity among all grades of society, bringing to fruition all that was best in Taoism and the Mahayana.

Scholar Pilgrims

Among the records of China's scholar pilgrims we find amazing accuracy in Yuan Chawang's Ta-tanghsi-yuchi (Records of the countries West of Tang) and his disciple Hui Li's biography of him of the title of Ta-tzu-en-ssu-san-tsangta-shin-chuan (Records of the Tripitaka Master of the Great Compassion Monastery). Both books contain a detailed and clear picture of the conditions of India in general and those of the reign of Harsha in particular in respect of culture, education, calendar, measures, politics, social relations, agricultural produce, industrial products, and, above all, religious traditions.

Yuan Chwang was a most beloved and esteemed disciple of Silabhadra and proved such a brilliant and original scholar in Buddhist studies that his master and eminent fellow-scholars showered upon him overwhelming admiration and even made him the occupant of the first chair among the lecturers in the Nalanda Monastery, the great centre of learning of the time. His unique academic standing may be compared to the professorship plus deanship in a time-honoured English university, but Yuan Chwang was a scholar and personality of such an unparalleled stature of any age. His records and writings have also for centuries helped his fellow countrymen to know India and her cultural and philosophical wealth.

After and even before Fa Hsien, Chwang, and I'Tsing, there came to India many other Chinese scholar-pilgrims at different times between the third and eighth centuries. Their records and writings, though they may not reach the high plane of those of the best known three pioneers, are nevertheless, highly valuable in their own right.

Here, I cannot do better than to quote the late Professor Liang Chi-Chao, an eminent scholar, who made a revealing study of Sino—Indian cultural relations in early times and a far-reaching search for the names and deeds of those scholar pilgrims first to go to India to build up an intellectual bridge, His essay 'Chinese students going

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abroad 1,500 years ago and afterwards', was generally accepted as a careful treatise on this subject. In his "The Study of Chinese History", a well-known book on Chinese historical methodology, the author told his own story of how he had done the research work:—

"It has long been my endeavour to maintain relations between China and India and to discover a stream of those Chinese scholar-pilgrims who went to India to cultivate such relations. Fa Hsien and Yuan Chwang are, no doubt, well-known names. But my final findings among historical records and individual biographies covers 104 scholar-pilgrims whose names can be established and 82 others whose names are in oblivion, to trace out the ancient cultural relations. Anyway for all we know, as many as 187 of them visited or attempted to visit India at different times.

Martyrs of History

All in all 109 pilgrim-scholars can be traced with a fair amount of certainty, while 82 others or more must be left to further research Among the former, 37 died on their journey to or back from India and 6 died in India, making a death rate of 39·4 per cent. This surprisingly high mortality must be accepted when we see what almost insurmountable difficulties attended their travel in those days across quick-sand deserts and over snow-capped. mountains. FOR INSTANCE, WHEN YUAN CHWANG PASSED THROUGH THE YU MEN GATE AND DEBOUCHED UPON THE MO-HO-YEN DESERT, HE RECORDED: "HERE I CAN HARDLY PROCEED. SO THIRSTY I AM, HAVING HAD NOT A DROP OF WATER FOR FIVE DAYS AND FOUR NIGHTS. I MIGHT DIE ANY MOMENT....." In the limitless expanse of the desert, this and other lone wayfarers followed no guide but the bleached bones of men and animals lying on the non-descript trail. AS FOR THE SEA-VOYAGE, IT WAS BESET BY ALL MANNER OF DANGERS AND VOYAGERS HAD TO BEG FOR THEIR LIVES FROM WINDS AND WAVES. Fa Hsien, for instance, braved the sea on his return trip to China. Once his boat was caught in a storm and the skipper ordered all the passengers to jettison all their belongings except necessary clothes. But Fa Hsien threw overboard his very clothes and kept his Buddhist scriptures and images instead. In another instance, while a furious typhoon was threatening to devour and capsize his

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boat, his fellow passengers ascribed the wrath of the sea to the presence in their midst of a monk, and so they came near to throw him into the sea as an appeasement. His intended destination was Canton, but after being blown here and there for months, he finally landed at Tsingtao. It was a miracle THAT FA HSIEN AND YUAN CHWANG SURVIVED ALL THE DANGERS OF DESERTS, MOUNTAINS AND SEAS. ONLY THEIR THIRST FOR KNOWLEDGE, THEIR RELIGIOUS FERVOUR, THEIR LOVE FOR INDIA, THEIR CONVICTION, FORTITUDE AND COURAGE SUSTAINED THEM THROUGHOUT THEIR PILGRIMAGE AND SUCH A SPIRIT WILL ALWAYS BE A SOURCE OF INSPIRATION FOR THOSE OF US WHO WISH TO STUDY INDIA AND INDIAN HISTORY AND TO DEVELOP CLOSER SINO-INDIAN CULTURAL RELATIONS.

While many of the pilgrims are not known to have left behind records or reminiscences, quite a few of them did write books, many of which later perished. For instance, the following books written by learned pilgrims in the 5th century are now known by their mere titles. The autobiography of Tao Yih, Yu-Lieu-Wai-Kuo-Chuan (a Traveller's Record of Foreign Countries) by Tuan Chin, and Li-Kuo-Chuan-Chin (Through Different Countries) by Fa Yung—all seem to have been lost. This undoubtedly is lamentable, but one must not give up hope and say that these and other lost books or manuscripts are entirely irretrievable. Hwei Chao's Wan-Wu-Tien-Chu-uo-Chuan (Travels in Five Parts of India) written in the early 8th century had long been given up as completely lost until forty years ago when it was discovered in part by accident in the Thousand Buddha Caves of Tung Huang, Kansu Province. This salvage consists of more than six thousand scribed words, which are, of course, only a portion, not an essential one at that, of a long book. Yet a new hope swells up in the hearts of those who are always searching for missing links in historical data. The late Mr. Lo Tsen-Yu edited this revived portion of the lost book of Hwei Chao in his Cloud Window Collection.

There are books which are partially preserved in another manner. They no longer exist in whole by themselves but references to and quotations from them appear in books and records by their contemporaries and later authors. For instance, Wang Hsiun-Cheh, Chinese envoy to the Court of Harsha for Emperor Tai-Chung of the

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Tang Dynasty, wrote a book in ten volumes, entitled, "Travels in Central India". Unfortunately this important work is no where to be found today, albeit some fragments of it appear in Fa Yuan-Chu-Ling (The Pearl Forest in the Gardens of Supreme Laws), a voluminous compilation of stories related to Buddhism and to the Land of Buddha, edited by Tao Shie, a learned monk of the Tang Dynasty. In different sets of 'Chun-Hsu', usually in the form of a stupendous series of compiled and collected works, there lies a rich field for multifarious attempts at historical research.

Buddhism, no doubt, supplied the chief inspiration for the cultivation of cultural relations between China and India in old times. Consequently, books by Chinese scholar-pilgrims, which contain the fruits of their study of Buddhist objectives, not frequently shed side-lights upon the various periods of Indian history. For instance, the consecutive series of the famous work, "Kao-Seng-Chuan" (Biographies of Eminent Buddhists), the first series of which was written by Hui Chiao and the second by Tao Hsuen, contain various materials on conditions in India as told by those Buddhist masters concerned, during various periods from the fifth to the eighth centuries. Chi Pang's "General Records of Buddhist Masters" and Nien Chang's "Chronicles of Buddhist Masters" and some other books of the line can also guide us through the long journey of this research.

Other Sources

Another source to be explored lies not in the works of pilgrims, but in those of historians. Sau Ma Chien, the Herodotus of Chinese History, was the first to write not only on China proper but also on the North-Western border regions and the neighbouring countries beyond, and his stupendous work "Shih-Chi" (Historical records) was to serve as an illustrious example of history-writing for later historians, by virtue of both comprehension and comprehensiveness. Following this beaten path, Pan Ku wrote "Han-Shu" (History of the Han Dynasty) and Fan-Yeh wrote "Hou Han-Shu" (History of the later Han Dynasty), both with chapters on "Countries of the Western Region" including at least a part of India. Chapters of similar nature are found in "Wei Shu" (History of the Wei Dynasty) by Wei Siu, "Chiu-Tang-Shu" (History of the Tang Dynasty) by Liu Hsu and others, "Sin-Tang-Shu (A New History of

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Tang Dynasty) by Ou-Yang Siu and others, and "Sung Shu" (History of the Sung Dynasty) by To-Ken-To and others. In "Sin-Tan-Shu" there is a section on Kashmir, and in "Sung Shu" a section on India.

Apart from the above-mentioned standard historical works, references to India exist also in works of sub-historical nature, though they treat in the main institutions, customs, and personages of different Chinese dynasties. Tu Tu's "Tung-Tien" (General Institutional History of China), Wang Pu's 'Tang-Hui-Yao' (Essential Records of the Tang Dynasty) and Wang Chin-Yo's "Tsu Fu Yuan Kwei" (a huge collection of various works, completed about the end of the 10th century, consisting of 1,000 volumes, under the general editorship of Wang Chin-Yu by order of Emperor Chen Chung of the Sung Dynasty) contain materials of historical interest with reference to India, although they are very much scattered in various parts and would call forth painstaking work in research.

In later ages, with the improvement of the technique of navigation, Chinese travellers began to take to the sea routes to India and more of them were motivated by trade interests than by religious fervour. Indeed, the contact between the South-Eastern parts of China and the South-Eastern parts of India turned to a different aspect of Sino-Indian relations and it was characterized by a lamentable drop in the high intellectual level by the earlier pilgrims. However, some of the travellers of this period did leave behind their own records or else we gather their accounts and descriptions of the lands they had visited in the writings by others. Both kinds are still of historical value.

China played a unique part in establishing our contacts not only with Korea and Japan, but also with far off Mexico.

Indian Monk Discovered Mexico—Fifth Century Pioneer

The story of the Indian Buddhist monk Hari Chand (Hwui Shan in Chinese) who went from Kabul to Mexico via China in the 5th century is more thrilling than the story of the South Indian Pioneer who introduced cotton in Japan in the eighth century. Kabul was then part of India. His report on Mexico has been translated and

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edited by Edward P. Vining under the title of "Inglorious Columbus". He says:

"Nearly fourteen centuries have passed since Hwui Shan—led by his religious faith to carry the feeble light that shone upon his path to illuminate the lives of those who lay in darkness—pressed on from one unknown land to another, preaching the faith by which his life was guided. Of the toils and dangers that he underwent, we can catch but a glimpse, through the mists of these fourteen hundred years, but we have reason to believe that, of the company of five that started, he alone returned to Asia; that he was an old man when he reached China, and that he probably never saw his native land (India) again. The Chinese believed his story, but knew nothing more of the land which was visited by him. European and American scholars have for many years known something in regard to his statements; but for lack of sufficient careful investigation many have been inclined to discredit them.

"It is the hope of the author that the proof herein presented, that Hwui Shan discovered America a thousand years before it was known to Europeans, will be found sufficient to induce the world to give to this faithful missionary of the Buddhist faith the honour to which he is entitled, so that he may no longer remain, an Inglorious Columbus.*"

***

Those who first arrived on the continent, later to be known as America, were the people of India.

—*Official History of Mexico*

***

The Western hemisphere (America) was peopled by emigrants proceeding from Tapoban or Ceylon, lying south of India.

—SANDOVAL

*From Inglorious Columbus by Edward P. Vining.

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CHAPTER XX

DHYANA (ZEN) SCHOOLS

INDIA THE MOTHER
BODHI DHARMA IN CHINA
HUINENG—CHINESE SAGE
PRAJNA AND DHYANA
THE MIND IS THE BUDDHA
FIVE SCHOOLS IN CHINA
JAPANESE ESTHETICISM HELPS
TWENTYFOUR SCHOOLS IN JAPAN
THE SPIRIT OF ZEN
FOUR SPECIAL FEATURES
RINZAI SECT MOST INFLUENTIAL
RISHI CALLED ROSHI
GREAT TEACHERS OF DHYANA
LIFE IN ZEN MONASTERY
WORK IS WORSHIP
OPPORTUNITIES FOR STUDY

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CHAPTER XX

DHYANA (ZEN) SCHOOLS

The romance of Dhyana from India to Japan is traced by three leading authorities on the Zen (Dhyana) schools in China and Japan.

(A) WHAT IS ZEN? By Dr. Reiho Masunaga

(I)

Zen and its culture are unique to the East; the West has nothing quite like them. The word Zen traces its origin to India. The Pali jhana dropped its final vowel and became ch'an in China. This turned into Zen in Japan. The Sanskrit equivalent of jhana is *dhyana*. Its root $\sqrt{dhyai}$ means "thinking". This word first came up before the rise of Buddhism in the old Upanishad 2,700 years ago. In Buddhism jhana (dyhana) is translated meditative practice (*shii shu*) in the old translation and thinking-in-tranquility (*jorgo*) in the new translation. These refer to a religious practice that calms the mind and concentrates it on one object. Zen can also be translated jo. This can be interpreted as a translation of samadhi. It refers to the condition of concentrating the mind on one object and avoiding scattered and restless thinking. But Zen, linking up with the intellectual cutlture of India, the pragmatic culture of China, and the esthetic culture of Japan, developed in a way that cannot be fully expressed by these words.

(II)

Zen arose in China during the Sui and Tang dynasties as a religious sect. *The founder, Bodhidharma, landed south of Canton

*General belief is that Bodhidharma arrived in China in 520 A.D.

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about 470 A.D. after crossing mountains and ocean from distant India. Afterward he went north to Lo-yang. He stayed at the Shao-lin temple on Mt. Sung meditating quietly. It is said that he sat "wall-gazing" for nine years. His teaching was transmitted to his disciple T'an-lin as the Two Entrances and Four Practices. It consists in believing that each person's mind is inherently pure and in experiencing this in actual practice.

The founder of the Southern School, Hui-neng (638–713), refused to cling to the letters of the sutras and to intellectual explanations. He put emphasis on seeing one's true nature and living in the spirit of Buddhism. Through Huineng, the sixth Patriarch, the Zen sect in China gained a solid base. In Hui-neng's Zen our original nature shines forth in a unity of prajna and dhyana—of enlightened wisdom and practical meditation. This is immediate enlightenment. It consists in realizing through our Buddha Mind that cravings are essentially empty. This training is not a means of wiping out desires: it is practice within enlightenment and enlightenment within practice.

(III)

In essence Zen says, "The Mind itself is the Buddha" and "Our everyday mind is the Way." But differences cropped up in the various masters' styles and methods of teaching through their experience, heritage and individuality. This accounts for the growth of the five schools in late Tang and during the Five Dynasties. The divisions were lin-chi (Rinzai) and Wei-yang (Igyo), stemming from the line of Nan-yueh Huai-jang, and Ts'ao-tung (Soto), Yun-men (Ummon), and Fa-yen (Hogen), from Ch'ing-yuan Hsing-ssu. The Lin-chi school had intense vitality; the Wei-yang unified the minds of master and disciple through an intimate question-and-answer method of training; the Ts'ao-tung integrated training and wisdom and stressed attention to details; the Yung-men stopped the flow of passions by sudden exclamation; and the Fa-yen erased illusions through expressions derived from other sects, especially Kegon.

From the line of Nan-Yeuh Huai-jang came Po-chang Huai-hai (720–814). By establishing a Zen temple built around a meditation hall, he laid the groundwork for making Zen independent of the Vinaya system. He formulated the special monastery rules o.

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Zen and systematized the daily routine of the monks. Subsequently Zen monastery regulations gradually increased. In these rules we find the synthesis of Indian Vinaya and Chinese etiquette. They offset the weak point of Mahayana Vinaya—its lack of rules for positive conduct.

In the Sung Dynasty the Lin-chi school divided into Huang-lung and Yang-chi's subschools. They stressed Koan Zen (Kanna Zen) in contrast to the Ts'ao-tung school's emphasis on silent-illumination Zen (Mokusho Zen). In silent-illumination Zen, sitting cross-legged in silence was itself the enlightened state. Because this expressed Buddhahood, its advocates said, nothing more was needed.

(IV)

The Zen that ripened in China crossed over to Japan before it decayed completely. Combined with Japanese estheticism, it developed brilliantly. Zen was first used in training of the samurai, and it provided them with a code of conduct. During the internal strife at the end of the Kamakura period, Zen helped preserve Japanese culture. It also penetrated into the culture itself, profoundly influencing architecture, sculpture, landscape gardening, painting, calligraphy, renga, yokyoku, haiku, tea ceremony, and other arts. Delicacy and detachment with emphasis on simplicity of form characterized Zen culture. It made use of untrammeled freedom. Here we find the Sunyata-rooted simplicity and profundity of Zen.

It is generally said that Zen in Japan consists of 24 schools. Of them the principal ones are the Rinzai transmitted by Eisai (1141-1215); the Soto, transmitted by Dogen (1200-1253); and the Obaku, transmitted by Ingen (1592–1673). In China the Rinzai sect was most popular, but in Japan the Soto sect made great development. Soto sect has about 15,000 temples; the Rinzai sect, about 6,000; and the Obaku sect, about 500. Of the main temples of the Rinzai sect the most famous are Keninji, Myoshinji, Daitokuji, Tenryuji, Nanzenji and Sohokuji in Kyoto and Kenchoji and Engakuji in Kamakura. The head temples of the Soto sect are Eiheiji in Fukui and Sojiji in Yokohama. The leading temple of the Obaku sect is Manpukuji, at Uji in the suburbs of Kyoto.

The Obaku sect, though resembling Rinzai Zen, puts faith in the Nembutsu like the Jodo sect. It synthesized Zen and Nembutsu,

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the result of a trend that began in China during the Tang and Sung dynasties.

(V)

Thus, Zen has emphasized the enlightenment and training of the Buddha Mind through cross-legged sitting (Zazen). Rinzai, the form of Zen best known to the West, is characterized by sternness of spirit and complete freedom and makes use of the Koan *i.e.* a classic dialogue between master and disciple. Enlightenment is sought by meditating on the Koan.

Dogen, the founder of the Japanese Soto sect, brought his Zen over from China. But its flavor differed from that of Sung Dynasty Zen. He opened up a new vista. We can say briefly that the greatness of Dogen is threefold: the depth of his thought, the thoroughness of his practice in daily life, and the loftiness of his character. His principal work is known as the *Shobogenzo*, literally the Treasury of the Eye of the True Law.

(B) THE SPIRIT OF ZEN By Zen Master, Shibatyama Zenkei

Since it originated in India, Buddhism has developed for more than 2,500 years and spread over most of the countries of the East.

During this long period of time it formed many distinct schools and sects. In particular the Buddhism which spread to Northern Asia is different from the original Buddhism of India, and is therefore known as Northern Buddhism. In Northern Buddhism there is one sect which is confident of its transmission from generation to generation the core of Buddhism, namely, Buddha's enlightenment. This sect is Zen, which sometimes calls itself "*Busshinshu*" or "Buddha's mind sect," indicating its own essential nature. It is well known that the name Zen derives from "Zen-na" a phonetic transcription of the word *dhyana* in Sanscrit or *jhana* in Pali.

The founder of Zen was Bodhidharma (died in 528 A.D.) who came to China from India in the early sixth century to introduce the innermost essence of Buddhism. Assimilating the native civilization of China, Zen has developed its own way of religious communication, and has been able to transmit its genuine life and spirit directly from master to disciple like a cup of water being emptied

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from one into another. We may say that Zen is the efflorescence of the spirit of Buddhism which took root deep in the Chinese soil.

This tradition of Zen was introduced into Japan at the close of the twelfth century. The increasing cultural relations between the two countries at that period inspired many promising young Japanese to go abroad to learn the truth of Zen Buddhism, and request Chinese Zen priests to come to Japan to teach. Thus Zen Buddhism, which is based on profound spiritual self-awakening, continued its development on the new ground of Japanese civilization and functioned as an integrating power of all human activities, thereby creating many characteristic forms of art and culture which clearly manifest the spirit of Zen. It has had a great influence upon the Japanese spiritual world from the Middle Ages down to the present day.

Zen may be said to be of mystical religion and has had an important effect on Oriental thought and life. It is a mysticism which can be *realized* only through the "*direct insight of profound self-awakening.*" Contrary to ordinary mysticism which is, in general, irrational, imaginary or merely speculative, it is *realistic* in the proper sense of the word, for its practical spirit is never separated from the reality of human existence. This is a characteristic of Zen which is able to appeal to the needs of the modern scientific age.

Another characteristic of Zen, its claim to communicate directly from teacher to disciple, from mind to mind, the Buddha's innermost experience of self-awakening, or the true enlightenment (*anuttara-samyak-sambodhi*), may be best explained by the following four statements. In fact the statements have been regarded from early times by many as one of the clearest expressions of the Zen from tradition. These four statements, according to my opinion, were formulated from works of Bodhidharma, but the real author is unknown.

1. A special transmission outside the scriptures. The truth of Zen is not to be derived from the authority of sutras or of any sayings of the founder, but rather it is realized instantly and communicated directly from mind to mind. Hence,

2. No dependence upon words and letters. To set up any intellectual concepts or ideas leads to falsehood. Zen dwells in the midst of the Truth which gives life to these concepts and ideas.

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3. Direct pointing to one's own mind. Zen should not be searched for outwardly in Buddhist scriptures or images, or even in Buddha himself, so long as he is conceived outside one's own mind. Thus,

4. Seeing into the essential nature and attaining Buddhahood. Direct experience of the Truth, which is essential to all beings, or of one's own mind, as mentioned above, is the true way to attain the salvation of Buddhahood.

(C) RINZARI SECT OF ZEN BUDDHISM By Rev. Ruth Fuller Sasaki, Kyoto

The primary aim of Zen, as of all schools of Buddhism from the earliest days, is the attainment by the individual of enlightenment or awakening. Each of the various sects of Buddhism has developed its own method for bringing its adherents to this awakening. The method devised by the old patriarches of Zen is unique, not only in Buddhism but in any other religion, and the practice of the Rinzai sect of Zen has special features that also distinguish it from that propagated by the sect of Soto Zen in Japan.

I think there can no longer be any quarrel over the question as to whether or not Buddhism is a religion. Zen, being a sect of Mahayana Buddhism, is, therefore, first and foremost a religion and its practices religious practices. It is of the utmost importance that this fact be understood from the first.

The doctrines or teachings of Zen–and it does have them.–are not stated in a written creed. To know what they are one must study or, perhaps rather, practise Zen. Neither Zen nor any school of Buddhism is content for a man merely to know its doctrines. He must realize—see, feel, touch, smell, taste, intuit—these truths with his entire body, mind, and heart, so that in the end he will act spontaneously in accordance with them. Through thirteen centuries the teachings of Zen have been transmitted in almost the same manner. Enlightened Zen masters have trained their disciples long and severely. To those with the deepest understanding the masters have "transmitted their Dharma", and with this transmission has gone the permission to teach and transmit it to others.

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Today, in Japanese Rinzai Zen, such teachers are given the title *roshi* (Ch. *lao-shih*), or 'old teacher'. In English they are popularly known as Zen Masters. As student monks these men have spent twelve to fifteen years in a monastery in the practice of Zen meditation, and in the study of *koan* (Ch. *kung-an*), a teaching device that came into use about the eleventh century and continues today. When they have covered the gamut of the koans and come to understand or realize their deepest meanings and when the Master considers they are "ripe", he gives them *inka* (Ch. *yin-ko*), or permission to be teachers in their turn. In Japanese Rinzai Zen only such roshis are permitted to teach what is termed "koan", or transmitted, Zen.

The majority of roshis teach in monasteries for at least a part of their lives. A Rinzai Zen monastery fulfils the purpose of the theological seminary in other religions. Young monks—men who have not yet been ordained as priests—go to the monastery to practise Zazen and study koans under the resident roshi and to have, in addition, some training in temple management and the conducting of temple ceremonies. They live an extremely frugal and disciplined life in which *samu*, manual labor, and *takuhatsu*, begging, also play an important part. Only after they have had some years of experience in the monastery may they be ordained as priests. Considerable Zazen practice must precede koan study. Only when the student can sit at ease with a perfectly still body and mind is he prepared to meditate upon these seemingly incomprehensible problems. At regular times during the day the student goes alone to the roshi and, in a short interview known as *sanzen*, indicates to him by word, action, or some other means, his at-that-moment understanding of the koan he is working on. When the student has reached the correct insight into the problem, his teacher will give him another. Koans are given today in Rinzai Zen in a more or less graded sequence, though the roshi freely deviates from this according to the student's needs. At regular intervals the roshi gives lectures on some Zen book, usually one of the famous Chinese koan collections. His lectures are not intended to instruct in the usual sense of the word but to stimulate and awaken the students to deeper insight.

The monasteries are open for study usually from November first to the end of January, and from May first to the end of July,

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Within these periods certain weeks are given over to *sesshin* —'grasping hold of the mind'—when from fifteen to twenty hours a day are devoted to meditation, practice and sanzen is given three to five times each day. A special *sesshin*, known as *rohatsu sesshin*—'8th day of the 12th month' sesshin—is held in the first week in December in commemoration of Shakamuni Buddha's enlightenment, which in Japan is believed to have taken place on December 8th. During the week of *rohatsu sesshin*, prior to the war at least, neither the roshi nor the monks slept for seven successive days. During the vacations the larger number of monks return to their homes, leaving a small staff to conduct the daily services and care for the monastery buildings. The roshi is always in residence at the monastery during the study months; during the vacations he is likely to travel considerably, giving lectures and sanzen to groups of lay students in various parts of the country.

Rinzai Zen has made little effort to interest or instruct the general public. What might be termed "sermons" are given on certain occasions, but effort is directed principally to instructing through the method I have outlined. The layman who wishes to study and practise Zen is in no way neglected however. If he has the time to do so, he may enter the monastery for a longer or shorter term as a lay student and have exactly the same training as that given to the monk, except as regards clerical duties. If the layman cannot afford time for this, he may sit in the meditation hall (*zendo*) with the monks at the evening meditation or during the special weeks of practice, going to the roshi for sanzen just as the monks do. If he has still less available time, he may join a group of lay students to whom a roshi gives a lecture followed by sanzen once a week or once a month, as the case may be. Most roshis who have retired from teaching in the monastery, as well as those actively engaged there, conduct such groups, and in addition have private students. Some lay students pursue their Zen study under a roshi for many years, and a few have even received the title of roshi and teach other lay students. Unfortunately, lines of lay Zen teachers seem not to have had the vitality to endure more than one or two generations.

For the foreigner who wishes to study Zen, the problems are many. The almost unsurmountable one is that of language. Only two Rinzai Zen roshis speak English today: one of these is aged and frail; the other's English is still elementary; one roshi is fairly proficient in German. Also, almost all basic Zen texts are still in Chinese

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or Japanese. But if the foreign student is in a position to devote sufficient time to the undertaking, the obstacles can be overcome with the will and determination to do so. That the effort is more than worthwhile, to put it mildly, very soon becomes evident.

Whether western life can be adapted so as to include this study is still an unanswered question. What is quite clear is that Zen study and practice by their very nature can make little adaptation to western ways of life. Thus true Zen can probably never be a popular religion, but real Zen students, even in olden days in China and Japan, were never so numerous as temple registers would seem to indicate. That the method of practice in Rinzai Zen infallibly accomplishes its aim cannot truthfully be said of it, but that it does awaken in its practitioners "spiritual" insight in varying degrees, cannot be denied. Having stood the test of centuries, it remains today one of the most remarkable methods of religious instruction, men have ever devised.

***

INDIA—MOTHER OF CIVILISATION

Race of Brahma

The Originatress comes,
The nest of languages, the bequeather of poems, the race of old,
Florid with blood, pensive, rapt with musings, hot with passion,
Sultry with perfume, with ample and flowing garments,
With sunburnt visage, with intense soul and glittering eyes,
The race of Brahma comes!

—WALT WHITMAN

***

"Many centuries before Christ, when the people of England were still wearing raw skins on their painted bodies and roaming wildly in forests, even in the remote antiquity Indians had attained a high degree of civilization."

—MACAULAY

***

The Spanish use the words Indios (Indians) and indigenes (indigenous) interchangably.

Note the presence in our word indigenous of the Latin root Indu, as in Hindu, Indus and India of Aryan origin.

—Ambassador MILES POINDEXTER, *of U.S.A.*

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CRADLE OF MANKIND

Man must have had an original cradle-land, whence the peopling of the earth was brought about by migration. As to man's cradle-land there have been many theories, but the weight of evidence is in favour of Indo-Malaysia.

—ENCY, BRIT.

***

WHAT INDIA GAVE THE WORLD?

In the history of human culture the contribution of the Indian peoples in all fields has been of the greatest importance. From India we are said to have derived domestic poultry, shellac, lemons, cotton, jute, rice, indigo, the buffalo, cinnamon, ginger, pepper, cane sugar, the games of chess, pachisi, and polo, the zero concept, the decimal system, the basis of certain philological concepts, a wealth of fables with moral import, an astonishing variety of artistic products, and innumerable ideas in philosophy and religion such as asceticism and monasticism.

—WILLIAM H. GILBERT, *Peoples of India*

***

SUGAR IN ANCIENT INDIA

Sugar from Sugar-cane (Saccagarum officinarum) was pre-eminently an Indian commodity and there is reason to believe that the rest of the world derived their equivalent of sugar from the Indian 'Sarkara'. (Compare: Arabic 'Shakar', Latin 'Saccharum', French 'Sucre', German 'Zucker', English 'Sugar').

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COTTON IN ANCIENT INDIA

Cotton was indigenous to India and from her soil its knowledge and cultivation spread to the rest of the world. The name of this plant has been borrowed by all the nations of antiquity from India. Thus Sanskrit 'Karpasa' became 'Kapas' in Hebrew and 'Carpasos' or 'Carbasos' in Greek and in Latin.

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Chaman Lal

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